

the war cry

No. 4379

TORONTO, OCTOBER 26, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

a century in print

OPEN-air evangelism is the Army's oldest strategy. As every Salvationist knows it was born in the open-air on a July day in 1865 on Mile End Waste in the East End of London. This week we celebrate the centenary of the second oldest form of Salvationist evangelistic strategy—literature.

Having decided—in October, 1868 — to record the achievements of his mission, William Booth had to find an inexpensive means of distribution. The secretary of the mission, George Scott Railton, persuaded some of the young converts to sell the paper in the entrances to its halls. Their enthusiasm soon took them out on to the sidewalks. By the time, ten years later, that the mission had become The Salvation Army, General Booth had begun to realize that his literature could take the Army's message to people disinclined to cross the threshold of its buildings. So, in 1879, his now aggressive official organ became "The War Cry". It could—and did—become the infiltrator behind the enemy's lines.

The first edition outside of Great Britain appeared in 1880 when The Salvation Army invaded France. The painting reproduced on this page, in which the Swedish artist, Cederstrom, depicts the pioneer officer, William Booth's eldest daughter, Catherine (known as "La Marechale"), witnessing for God in a Paris café, clearly shows a copy of "En Avant" lying on the table at the left.

A Dutch student, visiting Paris a few years later, sent a copy of "En Avant" to a school-teacher

(Continued on page 2)



The Marechale in the Café

From the painting by Baron Cederstrom

In Taverns and Other Places

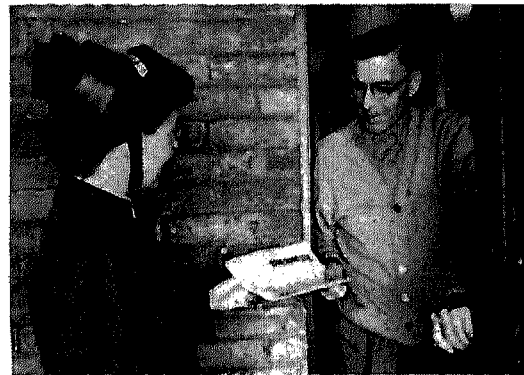
PUNCH, the famous British journal of wit and wisdom, published a cartoon a few years ago showing a court room with a policeman giving evidence against a man accused of drunkenness. Reading from his notebook the constable listed: "Slurred speech, breath odour, *War Cry* in pocket". Such has become the connection between the Army's official organ and licensed premises that some tavern patrons light-heartedly protest that if they were to purchase a copy it would reveal to the wife where they had been. It is not unusual for the ubiquitous Salvation Army lass to be included in public house scenes in television plays.

It was never intended, however, that the Army's periodicals should be offered only in hotels, beverage rooms and alehouses. If Cederstrom felt

it right to include Catherine Booth's café ministry in his scenes of life in Paris, a Toronto artist, F. M. Bell-Smith, in one of his Edwardian scenes, "Lights of city streets", was happy to show Dad Ferris, a much-loved Salvationist of those days, selling the Army papers at King and Yonge Streets. It was an Army girl selling *The War Cry* on Broadway, New York, which inspired "An Angel of the Great White Way", a popular hit song of the nineteen-thirties.

In some countries the papers are sold in railway stations and on the trains themselves. Enthusiastic boomers, as these Salvationist salesmen are called, are not always bothered about the money. The papers are given away in the dives of Soho, left in libraries and popped into telephone

(Continued on page 13)



the war cry

CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101, Queen Victoria Street, London, E.C. 4.

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Frederick Coutts, General
Territorial Headquarters:
20 Albert Street, Toronto 1,
Ontario.

Clarence D. Wiseman, Territorial
Commander

All correspondence on the contents
of THE WAR CRY should be ad-
dressed to the Editor, 471 Jarvis
Street, Toronto 5, Ontario.

Subscription Rates to any address:
1 year \$5.00. Send subscription to
the Publishing Secretary, 471
Jarvis Street, Toronto 5, Ontario,
Canada.

Authorized as second class mail by
the Post Office Department, Ot-
tawa, and for payment of postage
in cash.

EDITORIAL:

God's Salesmen

TWO weeks ago we publish-
ed the testimony of a Sal-
vationist assurance agent in
England, with his account of
the many opportunities his
work afforded him for spread-
ing the gospel. As our open-
air workers are beginning to
find, there is no substitute for
doorstep dialogue.

This is, of course, a redis-
covery. Salvationists were en-
gaging in this form of min-
istry long before the Je-
hovah's Witnesses, the
Seventh Day Adventists and
the Mormons made door-to-
door visitation their chief out-
reach strategy. So important
was this work to early-day
Salvationists that, from 1886
to 1900, the Army's regula-
tions made willingness to en-
gage in the daily sale of "The
War Cry" a condition of local
officership!

The sale of literature has
never been bettered as a way
of initiating a discussion on
religion. The invitation to
make a regular call with the
weekly papers provides
countless opportunities for
witness in which the true soul-
winner revels. Every Salva-
tionist ought to have a con-
science regarding his spirit-
ual influence upon his neigh-
bours.

With a drive in the offing
to discover the thousands of
people who are nominally
Salvationist yet who make no
contact with the local corps,
or any corps, here is a project
to challenge every Salvation
Army soldier and adherent.

The WAR CRY family tree

The Canadian *War Cry* made its appear-
ance in November, 1884. It belongs to a
family of some forty periodicals bearing that
name in more than thirty languages, with
the International *War Cry*, first published in
London, England, at the end of 1879, as the
mother of them all.

Their ancestry began just a hundred years
ago with the publication of *The East Lon-*
don *Evangelist*, later, Wil-

liam Booth's mission began to extend beyond
the metropolis to become *The Christian Mis-*
sion its monthly journal became *The Chris-*
tian *Mission Gazette*. In 1878 the mission
became The Salvation Army and the paper
changed its name again—to *The Salvation-*
ist. In 1879 it turned into a weekly paper,
as aggressive as its new name. *The War*
Cry then started going to all kinds of places.
Today you'll find it almost everywhere.

A Tiny Craft was Launched

GENERAL FREDERICK COUTTS, International Leader of The Salvation Army, relates how its first General defined the principles behind its publications

IN the issue of "Revival" (later renamed "The Christian") dated August 17, 1865, William Booth reported on the work which he had begun a month earlier in the East End of London. But in little over three years the Founder had commenced a sixteen-page monthly magazine of his own—"The East London Evangelist", the first number of which appeared in the month of October, 1868.

The circulation figure can only be guessed, but from this modest beginning has come a world circulation of close upon two million copies per issue of the Army's papers through-
out the world.

The aim of "The East London Evangelist" was far from narrow, as the following extracts from the opening article bear witness.

"We disclaim all rivalry with journals of a kindred spirit already in existence.

"While speaking especially for the East London Christian Mission, we propose . . . to present

a report of evangelistic work throughout the world.

"We shall be glad to sit at the feet of any in the Israel of God to learn lessons of usefulness in the divine art of winning souls to Christ.

"We intend also to publish brief sketches of the lives of the most useful and devoted Christians who have lived . . . in the past, or who are still toiling in the vineyard."

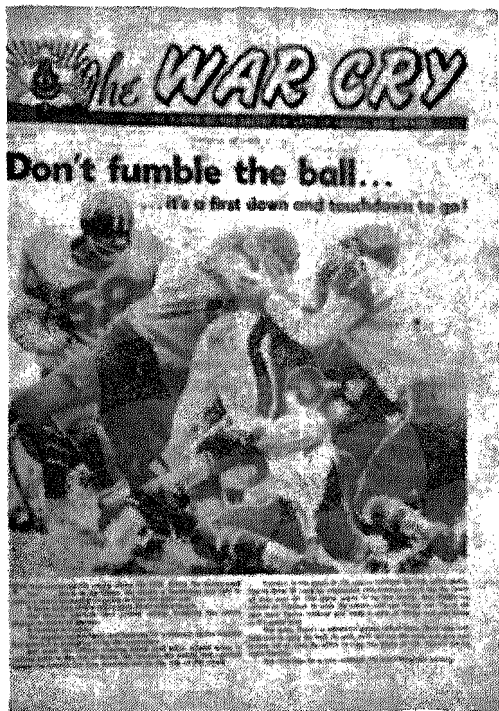
With sails thus generously set to catch the wind of the Holy Spirit from whatever quarter this blew, William Booth launched his tiny craft, and those streamlined productions now following somewhat remotely in his wake in point of time still seek to manifest his spirit.

In the world of mass media, the printed word still has an effective place. May The Salvation Army's press long continue to proclaim the eternal truths of the gospel in the language of every race and age.

A Century in Print

(Continued from front page, column 1)





"War Cry" helps woman in great distress

The woman entered a doctor's office in Toronto and waited her turn, fearful and apprehensive. Looking for something to pass the time she picked up a copy of "The War Cry" (the cover is reproduced on the left) and read the following words.

"Perhaps, in the game of life, you've fumbled the ball rather badly. You've been hit hard by unpleasant circumstances which are the result of your own sin. The game seems to be lost totally. And there's no referee or linesman to blow the whistle and sort things out. You're on your own. You've fumbled and made a mess of things and you know it. It's game over!

"Not quite. There's a wonderful person called Jesus Christ who will help you to carry the ball. As well, He'll sort out the mess and give you a new set of rules by which to play this game of life. There'll be no more fumbles."

The message was used by God to begin His work. She told the doctor, a Salvationist, that the "War Cry" story was the story of her life. The doctor was able to pray with her and tell her about Jesus Christ.

The other articles on this page tell similar stories of God at work through the printed page. What are you doing about literature evangelism?

"It was a kind of rebuke"

OF interest is an item in a Glasgow newspaper, the Sunday Post, because it draws attention to the fact that the pub boomer's task is a ministry, that he takes a message to the people and is not merely engaged in a money-raising effort. The columnist describes a visit to a club, "one of those places that is always busiest on Saturday night, with every table packed, drinks being served, dancing and an entertainment party on the stage".

He continues: "Suddenly, as everyone was laughing at the jokes of two comedians who held the stage, the door of the club opened and in walked a boy and a girl in the uniform of The Salvation Army. They had come to sell *The War Cry*—but as soon as they were spotted, one of the entertainers began to play 'The Old Rugged Cross'."

The youngsters took their places on the stage to loud cheers and clapping, but as the applause died away the young man

stepped forward and in a firm and clear voice said, "We aren't going to sing this to entertain you. We are singing it because we believe in what it says—and we know that the only way you can be truly happy is to believe its message too".

"It was, in its way, a kind of rebuke," the writer says, going on to observe that the audience fell silent and as the young Salvationists' song rang out, a pin could have been heard to drop.

Full marks to those young Salvationists for making known in no uncertain way the true purpose of their visit to that club.

Pictures made him face the issue

READING was never my cup of tea and especially if it was a religious periodical, but it was *The War Cry* which started me thinking. Quite often during my lunch hour my wife would read to me from its pages.

For Sinners only!

HE was sitting at right angles to me in the subway train. Both of us stared straight ahead—he at the opposite wall and I at him. Most of the people in the car gazed at the two of us, sitting so close together and each wearing a distinctive uniform.

He was bearded and had long, shaggy hair down to his shoulders. Bare feet and sandals completed his uniform. I was in my Salvation Army uniform, a bit shaggy-haired too, and with a five o'clock shadow.

In his hands he held a new record, wrapped in brown paper with store advertisements on it. Without a word the bearded one took a pen from his pocket and started to draw on the paper bag. I continued to stare!

But here was my subway stop. A lingering glance at the other's doodlings. He had drawn a nut! The kind you screw on a bolt!

As I got up our eyes caught for a moment and we both smiled, just slightly.

A nut! Him or me or everyone else who was not aware of this fragment of communication? I hoped my uniform spoke to him as his did to me.

—JEREMIAH.

Then we would have a rather one-sided conversation concerning my beliefs.

I would brush aside my wife's arguments with he usual clichés concerning the authority of the word of God.

Usually printed words did not penetrate my thinking, but a picture on the front page of *The War Cry* made me realize that I must face the issue.

Through small circumstances I found myself with my wife attending Sunday meetings at The Salvation Army, and after much persuasion I went to a Labour Day weekend pilgrimage at Army Lake, Wisconsin, in 1954. There, among people who were strangers but who today I count as my most treasured personal friends, I came to know Christ as my Saviour.

Back home, I knew that if what had happened to me was going to stand the test, I probably would have some rough going with my business acquaintances and even with a number of my customers. But I had a lot to learn about the ways of the Lord.

His blessings have been countless and His providential care boundless. Thirteen years serving Him in the corps as teacher, bandsman, corps cadet counsellor and corps treasurer have been the most rewarding period in my life. My cup runs over continually.

My wife and I now look toward that day when we retire, not to enjoy things we have laid up in store, but to say, "Lord, use us more!"

—Richard M. White
Marquette, Mich.

Found Christ through a trash can

MRS. Sally Heath has been a commissioned *War Cry* Sergeant of the Kinston, N.C., U.S.A. Corps for fifteen years. It is estimated that during this time she has walked 7,000 miles and sold 204,750 Salvation Army publications.

Mrs. Heath tells of a woman who found a copy of *The War Cry* in a trash container in her employer's office which she carried home and read. Her husband later found *The War Cry* and as he read it became convinced of his need and accepted Christ as his personal Saviour.

"I am happy to have this opportunity and method of witness as to what Christ has done in my own heart and life," says Mrs. Heath.

Of her four children, one son, Captain Bodell Heath, is a Salvation Army officer now stationed in charge of the corps in Wellsburg, W. Va.

Mrs. Heath has been a soldier of the Kinston Corps for twenty-one years.

THE seaside corps of Filey, England, has found an unofficial "herald" in the person of the landlady at the Cross Keys public house. She carefully collects up any copies of *The War Cry* or *The Young Soldier* that are left behind when her customers go home and the following week she sells them to others and gives the money to the regular heralds on their next visit!



BIBLE School

LAST week we considered the Privilege of Sonship and this is the theme which is amplified in our present study. John greets his readers as "beloved" (3: 2). What a lovely description of a fellow-believer! We are brothers in Christ for, whether the world recognizes us or not, "now are we the sons of God".

However, as wonderful as it is, this life is only the beginning, for John goes on to frankly admit he does not know the precise nature of his inheritance: "It doth not yet appear what we shall be" (v. 2). This being so, it is idle, and perhaps even sinful, to speculate or pry into things which God has not been pleased to make known. One thing however is certain: "We know that, when he shall appear, we shall be like him; for we shall see him as he is". Such a statement poses us with a spiritual paradox.

John suggests we cannot become like God until we see Him, but Jesus said, we cannot see Him unless we are pure in heart (Matt. 5: 8). Before we examine this paradox, may I quickly add that "seeing God", either in the present, or when He comes again, is not simply the privilege of the great mystics.

The story is told of a poor and simple man who went regularly to a cathedral to pray. Upon entering the church he would kneel before a statue of the crucified Lord. Someone noticed that his lips never moved; he never seemed to say anything. When asked what he was doing, he replied simply: "I look at Him and He looks at me". That is

FIRST EPISTLE OF JOHN—6

prayer and that is a vision of God the simplest man can have.

You see, there is a sense in which we see God in this life even though this vision is limited. In the Beatitudes, Jesus was thinking of this life as well as the next when he said: "Blessed are the pure in heart, for they shall SEE God" (Matt. 5: 8). It is a fact of life that what we see depends not only on what is in front of our eyes, but also on what is within our minds and hearts.

Knowing aids seeing

For example, you might put two men in a room filled with paintings. A man with no knowledge of art could not tell the genuine from the counterfeit. The trained eye would discern something priceless. Yes, what we know determines what we see. So the state of our heart determines what we see. "Without holiness, no man shall SEE the Lord" has reference to the here and now as well as the hereafter.

However, in our text, "when he shall appear", John is speaking of the coming again or the second coming of Jesus. This doctrine is rather unique in that many Christians either disregard it entirely or think of nothing else. We need to guard against rationalizing it away with the suggestion that Christ is always coming. Now there is a sense in which

this is true for He comes to us again and again by His Spirit. But there will be a final "coming" and at that time John suggests "we shall be like Him". At present, we bear the image of His Son to a limited degree, but when He comes again, the work begun at the new birth will be completed. This will include the glorification of the body (Rom. 8: 23).

John then adds a very practical note: "And every man that hath this hope in him purifieth himself, even as he is pure" (v. 3).

A novelist once drew a picture of a young man who refused to share in the lower pleasures being enjoyed by some of the people around him. When asked the reason for his conduct, he replied that he knew that some day something fine was going to come to him, and he wanted to keep

on it, it will immediately fall to the ground. The reason is quite obvious for we are all familiar with the law of gravity. If on the other hand you continue to hold the book tightly, you can render the law of gravity inoperative. Of course, you have not done away with the law of gravity; you have simply robbed it of its power, at least as far as the book is concerned. Thus "in Christ", sin is robbed of its power.

This leads us to verse 9 which on the surface is alive with difficulties (reference was made to it in lesson No. 2). Since it has some very practical implications, let us examine it more closely. Two statements are made:

- (a) The Christian does not sin.
- (b) The Christian cannot sin.

Sometimes this verse is taken to mean that a Christian is constitutionally incapable of sinning. However, this interpretation cannot be maintained unless we are to suppose that John is here contradicting what he wrote in 1: 8 where he declares we are sinners by nature and by practice. Per-

by Captain Bramwell Tillsley

haps the rendering of the amplified New Testament would shed some light here: "No one born of God (deliberately and knowingly) habitually practises sin—and he cannot practise sinning because he is born of God". In this whole passage, John is suggesting the incongruity rather than the impossibility of sin in the Christian. As Wm. Barclay has suggested: "John is not saying that the man who abides in God cannot sin; but he is saying that the man who abides in God cannot continue to be a consistent and deliberate sinner".

John now proceeds to write on The Test of Sonship. In v. 10 he makes reference to righteousness and love. The lack of either righteousness or love proves the lack of a divine birth. This is not to suggest that righteousness and love are entirely distinct for as Plummer has suggested: "Love is righteousness in relation to others". The entire New Testament would suggest that the Christian ethic can be summed up in one word, love.

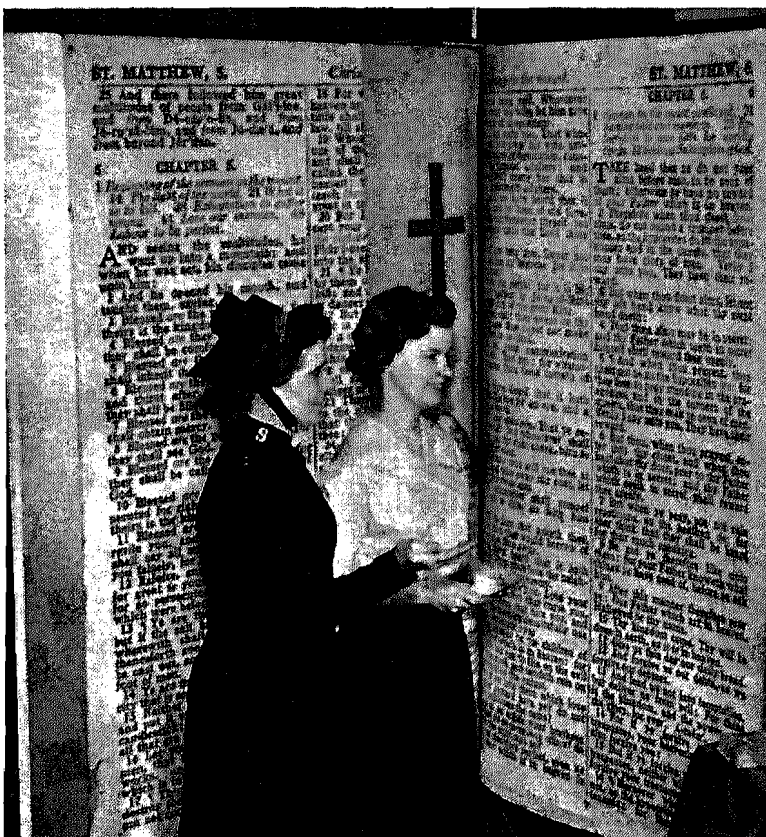
A hostile principle

In v. 8 John makes it very clear that the source of sin is the devil. The N.T. writers are quite convinced that in the world is a principle and a power which is hostile to God and that this power is personalized in the devil. In sharp contrast to the devil is the "Son of God who was manifested, that he might DESTROY the works of the devil" (v. 8). From experience, we know that sin is not destroyed in an absolute sense. In Romans 6: 6 we have a similar phrase: "That the body of sin might be destroyed". Here "destroyed" is a translation of *Katargeo* which means to deprive of force or to render inoperative. It simply means that although sin may be present, we have in Christ a power to overcome it.

Perhaps I can illustrate by making reference to the law of gravity. If you hold a book in your hand and then release your grip

on it, it will immediately fall to the ground. The reason is quite obvious for we are all familiar with the law of gravity. If on the other hand you continue to hold the book tightly, you can render the law of gravity inoperative. Of course, you have not done away with the law of gravity; you have simply robbed it of its power, at least as far as the book is concerned. Thus "in Christ", sin is robbed of its power.

Fine words will never take the place of fine deeds. A stranger met a small girl carrying her little brother and said, "What a burden you've got there". Very quickly the girl replied, "This isn't a burden, it's my brother". It is this kind of love we will discuss in our next lesson. So important is it that John later suggests, "We know that we have passed from death unto life, because we love the brethren" (v. 14).



aids

TO DEVOTIONS

Bless, O God, the printed word that it may reach where the spoken word cannot reach; that it may preach where there is no preacher; that it may stimulate thought where there is no thinking; that it may create fellowship where there is no bond. So it may be used to Thy glory. Amen.

IN 1926 Captain White, corps officer of the Hackensack, New Jersey Corps, came to our home on Central Avenue in Maywood in the course of his weekly *War Cry* rounds.

Soon the Captain and my parents were good friends. They developed a wholesome respect for The Salvation Army's virile doctrines and selfless, daring New Testament methods of contacting and helping people. **THE WAR CRY** made the first contact.

The next contact was an open-air meeting. Major John J. Allan, youthful Divisional Commander for New Jersey, was playing a brilliant cornet solo which stopped my father in his tracks. Dad invited the Major and his wife to our home for dinner.

Imagine the image I formed of the Army from such delightful representatives! Commissioner Allan later became Chief of the Staff.

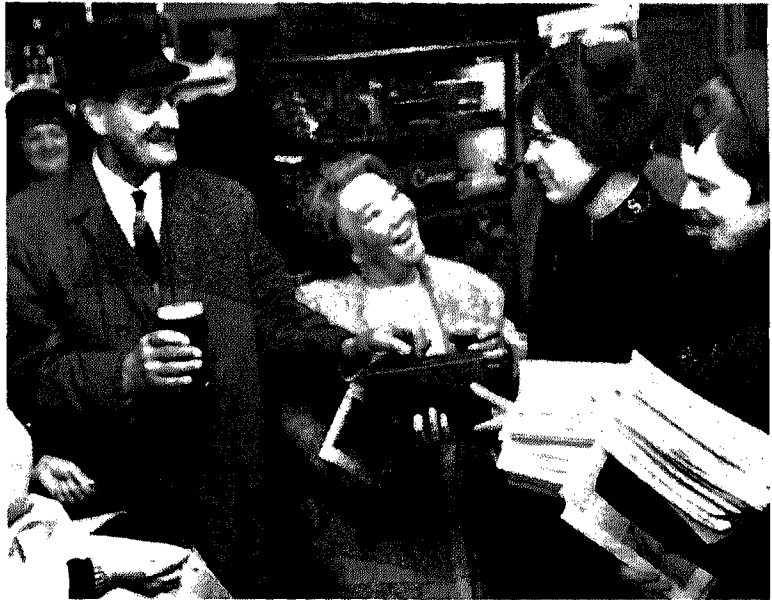
The Allans' visit was the night before my brother Paul and I left for a tour of the Middle East and Europe. On the way back five months later aboard the *S.S. Doric*, Paul and I noticed a dapper young man in blue uniform, who appeared briefly on our deck for about one hour each day. Paul suggested that the two S's on his collar might stand for "Ship's Surgeon"—so we asked him. We were delighted to learn that he was a Salvationist, and that he knew Major Allan. We were glad to learn too that the S's stood for "saved to save" and "saved to serve."

We discovered that this young officer was Adjutant William Dray. He was in charge of some 300 migrant families down in the hold. The Army was helping to relocate them on homestead tracts of land in Canada. Years later Commissioner Dray also became Chief of the Staff. So again our second contact was a superb representative of the Army. We have never had to revise those first impressions.

By the time Paul and I had returned to the States, Captain White had been promoted to Glory, and my father was asked

to participate in the funeral. There he met Colonel Stephen Marshall, the Harveys, the Agnews, the Brewers and Commissioner Brengle. He was enormously impressed with the calibre of people who could be attracted and held to the Army. He was especially amazed at the second and third generation of Marshalls who have followed their parents into officership.

I've often said that any army that could hold men and women of such spiritual and physical gifts and graces could hold me and mine. No man called me into



Beginning with **THE WAR CRY**

by Lieut.-Colonel Lyell Rader

this Army, and nobody is calling me out.

From these first contacts, I realized the genius of the Army was its ability to reach the sinner on his own ground. *The War Cry* was the most natural device to get one into any dive of iniquity. I've prayed with hundreds at bars or in their homes. The wedge was usually *The War Cry*, plus a host of colourful tracts.

The printed page not only gets me in, but into immediate serious spiritual conversations with the sinner. Literature also forms an agenda for guiding the conversation or pulling it back on course. It also remains with a man after his human helper is gone.

Our youngest son, Lyell Jr., did his graduate work in journalism. He hopes eventually to have something to do with publishing a *War Cry* on some foreign field as a missionary officer, so he thought it wise to know something of the receiving end of the ministry. During a crowded schedule in both college and seminary (Asbury), he sold *The War Cry* two nights a week so he

could meet the actual readers and know what most intrigued their interest.

He often mischievously says he met his wife in a bar. Also in Asbury College, she was selling *The War Cry* for her officer parents, Major and Mrs. Alley, who were then the corps officers of nearby Frankfort, Kentucky. So Lyell and Elaine got interested in each other through their mutual interest in the ministry of the printed page. After their marriage they still continued their *War Cry* sales together, often following up contacts with home visits on Sunday afternoons.

Do you wonder why we believe in *War Cry* evangelism?

"ENGINE FOR GOOD"

THE importance of the press, as an organ of influence in the world for good or evil, cannot very well be over-estimated.

People read our papers. What an enormous engine for good this represents! If we had done nothing more as a people than to create and maintain this press, we should have done something worthy for God and our generation...

What is wanted is simple, plain matter that people can understand, put down in a way that makes them feel.

WILLIAM BOOTH

Compensations

IN 1774, Gilbert White, the naturalist, writing to a friend observed "that whilst grapes were backward, there was an abundance of wall-fruit: and although the wheat was discoloured, yet the crop of hops promised to be very large." In regard to his own faculties he said, in the same letter: "Frequent returns of deafness incommode me sadly. . . . My eyesight is good and quick, thank God." There is a fine cheerfulness of spirit shown here which we might well adopt ourselves.

One wet and dirty afternoon, many years ago, I was walking up the drive to a gentleman's house. A man servant was sweeping the drive, and as I passed I remarked to him: "There is plenty of mud this afternoon." "Yes," he answered, "but you don't get mud and dust at the same time." My friend with the broom was quite a philosopher. I have often cheered myself by recalling his wise words. Sometimes I may get the mud, and sometimes I may get the dust; but I don't get mud and dust together.

A great law of compensation governs things. In the most untoward manner there is usually some mitigating circumstances.

Let us remember, then, that the rough wind is stayed when the east wind blows; that if one crop is poor another may be plentiful; that we do not have mud and dust together; that there is some wise reason for every discipline, and that now is not always.—H.P.S.



SUBJECT: Those who seek to create and maintain industrial harmony.

PRAYER: Our Father, whose rule is perfect love, make Thyself known to leaders in the industrial world that they, reflecting upon Thy justice and mercy, may draw men into harmonious action for the good of all.

Chief secretary COMMENTS...



COLONEL LESLIE RUSSELL

REPRESENTING THE SALVATION ARMY and on behalf of the Commissioner, Major Sidney Tuck attended the funeral service of the late Premier of Quebec, the Honourable Daniel Johnson. The Major was given place with representatives of other denominations in the great Notre-Dame Cathedral where people from every phase of Canadian life gathered.

A NATIONAL OFFICER FROM JAPAN is expected to be available to tour Canada in the interests of Self-Denial during March/April next year. There have been interesting as well as challenging visits from Africa and India. For 1969 arrangements are to be made for Major Hiroshi Asano of Territorial Headquarters, Chiyoda-Ku, Tokyo, Japan, to undertake a tour from coast to coast. The Major is well respected in his own homeland and highly recommended to his Salvationist comrades of Canada.

THE PRESENTATION OF A BRIEF to the Cabinet Committee of the Ontario Legislature, which is to review the Ontario Liquor Laws, is being made by Colonel William Ross on behalf of the Territorial Commander. Salvationists deplore the fact that serious consideration should be given to the lowering of the drinking age from twenty-one to eighteen years, and that the sanctity of our Lord's Day should be further impinged upon by the sale of liquor. We feel legislation should seek to curtail, not encourage, the consumption of liquor which is already on the increase, to the detriment of society.

MEET THE ARMY RALLIES are now in full swing. The three-pronged programme

Solution to last week's puzzle

LICK ADVOCATE
O O I I I I
WINTERGARDEN
D S N A E T
OVERTURE REAM
W N R B S C
NETHER STOCKS
L E P A H O
LENS FOOTBALL
M H O I P V
ELECTRIC BLUE
N E W N E N
STOPCOCK STET

In Toronto is to bring the National Commander of the U.S.A. (Commissioner Samuel Hepburn) to the city, augmented by Colonel Emil Nelson and our own Commissioner. There is no doubt at each centre interest will be stirred.

Similar Congress gatherings are being held in Winnipeg, Mon.; Saint John, N.B.; Ottawa, Ontario; Montreal, Quebec; Orillia, Ontario; Chilliwack, B.C.; and Edmonton, Alta.

DURING THE SUMMER MONTHS Corps Sergeant-Major Andy Rice of Fairbank conducted a Sunday school at his summer cottage. There was a total attendance of 464 children and offerings which reached \$40.00 were contributed and passed over for missionary work. This effort is highly commendable—another example of summer opportunities found and used for the Kingdom.

A TASK FORCE ON LOTTERIES, set up by the Canadian Council of Churches, has presented to the Prime Minister and the Minister of Justice, Ottawa, a brief opposing the controversial omnibus Bill (formerly C195). The Salvation Army, as a member denomination, is identified with the presentation made on behalf of the Council of Churches whose member organizations number over ten million Canadians who believe that the proposed federal legis-

lation to legalize lotteries in Canada is fallacious, ill-advised and harmful. Brigadier William Gibson (T.H.Q.), chairman of this Committee, reports that the confrontation with our federal ministers moved the Minister of Justice to a closer scrutiny and study of this Bill. There is refreshing unanimity throughout all Protestant denominations on this matter. Salvationists of every com-

munity should be alert to seize opportunity to make representations to their federal members on the dangers of such legislation. Our knowledge and experience with the results of gambling causes us to cry out against (quote) "the ruinous by-product of an ancient evil despoiling millions of lives, toppling nations and precipitating world-wide catastrophes with attendant moral and economic chaos".

My Mother-in-law

WIDOWED at an early age to bring up a family of five small children, Mrs. Margaret Ward was acclaimed "blessed" by each one of them when her life was suddenly ended as a result of a car accident this summer.

Many unkind and abusive things have been said and written about mothers-in-law and I would like to pay my tribute to a most gracious and worthy Christian lady who was my husband's mother and claimed me as her very own when we married almost twenty-six years ago.

Her genuine Christian way of life, filled with good deeds, was not only appreciated by her family but in many of the written tributes paid to her there have been sincere expressions of devotion for her kindly acts of mercy that she so nobly performed during her lifetime.

Belonging to The Salvation Army afforded her many opportunities for service. She was a member of the league of mercy where she faithfully performed her duties for more than forty years—visiting hospitals, institutions and private homes, bringing comfort and cheer in her own

inimitable way. Truly she loved the forgotten and unlovable in such a way that it presents a great challenge for each one of us to live for others as she so consistently did.

Her work with the St. John Ambulance Society will not soon be forgotten. It was while she was actively engaged in this organization that the unfortunate accident occurred. After two weeks of struggling for her life, she succumbed to meet her Lord and Master whom she had served so well.

She did not run for office or win acclaim in high places, but because of her humble Christian example, shown every day of her life, we will revere and bless the great heritage she left for us, her family, who loved her so much.

A noble life is not a blaze
Of sudden glory won.
But just an adding up of days
In which strong work is done.

(We gladly add this beautiful tribute, paid by Mrs. Theo. A. Ward, to the account already given in our September 21st issue.—Ed.)

— Scriptural Crossword Puzzle —

REFERENCES ACROSS: 1. John 12. 7. Col. 1. 8. Ps. 22. 9. Jud. 11. 11. Pro. 17. 13. Matt. 16. 15. Ps. 32. 16. Josh. 14. 18. 1 Thess. 4. 20. Rev. 4. 22. 1 Tim. 1. DOWN: 2. Deut. 11. 3. Mark 13. 4. Phil. 2. 5. Jud. 12. 6. Ps. 34. 11 Luke 6. 12. Matt. 9. 14. Matt. 23. 16. Acts 9. 17. Mark 2.

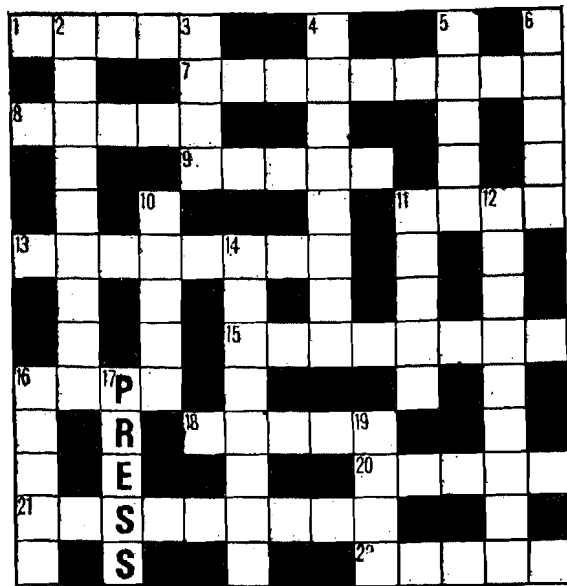
ACROSS

- The house was filled with this of the ointment (5)
- All things in earth, visible and this, were created by God (9)
- The Psalmist said he had been heard from these of the unicorns (5)
- "Did not ye hate me, and — me out of my father's house?" asked Jephthah (5)
- A fool's eyes are in these of the earth (4)
- Christ warned against this of the Pharisees and the Sadducees (8)
- "I will — thee and teach thee in the way which thou shalt go" (8)
- Caleb said he was sent to this out of the land (4)
- Paul told the Thessalonians to study to be this (5)
- The fourth beast seen by John was like a flying one (5)
- Spoilt ash re-erected as Institutions for caring for sick (9)

DOWN

- Moses spoke of his words being written on these of the houses and gates (4, 5)
- "False Christs and false prophets shall —" (4)
- Christ was made in this of men (8)
- Judge, son of Hillel (5)
- The Psalmist said God delivered him from all his (5)
- Trays go aimlessly (5)
- "— tree is known by his own fruit" (5)
- Those of John came to Jesus with a question about fasting (9)
- Our Lord described the scribes and Pharisees as being full of hypocrisy and this (8)
- Number of years Aeneas had been bed-ridden (5)
- Because of this the four men, bearing their palsied friend, could not get near Jesus (5)
- A trial in the testament (4)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used as needed.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. ODOUR. 2. INVISIBLE. 8. HORNS. 9. EXPEL. 11. EVERY. 12. TEST. 13. DISCIPLES. 14. INIQUITY. 16. EIGHT. 17. PRESS. 19. TEST. 20. STRAY. 21. DOOR. DOWN: 2. RISE. 3. ABBON. 4. LIKENESS. 5. ABBON. 6. FEARS. 7. DOOR. 8. QUIET. 9. QUIET. 10. QUIET. 11. QUIET. 12. QUIET. 13. QUIET. 14. QUIET. 15. QUIET. 16. QUIET. 17. QUIET. 18. QUIET. 19. QUIET. 20. QUIET. 21. QUIET.

FOR THOSE YOUNG IN THE FAITH:

FRESH SUPPLIES OF POWER

When temptations come, and stimulating surroundings are withdrawn, what then? Or what if strength has failed from continued stress and strain?

AFTER the eagle-flight up into the highest air, and the hundred-yard dash, or even the mile run, comes the steady, steady walking mile after mile. The real test of life is here. And the highest victories are here, too.

How often one hears a would-be believer say, "I would make the surrender gladly, but as I think of my home life I know I cannot keep it". There was the rub. The day-by-day life afterwards — the habitual steady-going when temptations come, and when many special aids and stimulating surroundings are withdrawn. What is the plan then? Or what of those whose paths have led through thorny way and the road has become rough and vigour and strength have been spent?

DISTILLED DEW

Have you noticed that the old earth receives a fresh baptism of life daily? Every night the life-giving dew is distilled. The moisture rises during the day from ocean, lake, and river, undergoes a chemical change in God's laboratory and returns nightly in dew to refresh the earth. It brings to all nature new life, with rare beauty, and fills the air with the exquisite fragrance drawn from flowers and plants. Its power to purify and revitalize is peculiar and remarkable. It distills only in the

night when the world is at rest. It can come only on clear calm nights. Both cloud and wind disturb and prevent its working. It comes quietly and works noiselessly. But the changes effected are radical and immeasurable. Literally, it gives to the earth a nightly baptism of new life. That is God's plan for the earth. And that, too, is His plan for our day-by-day life.

It hushes one's heart with a gentle awe to go out early in

made very winsome. The beauty of the lily, and of the olive tree; the strength of the roots of Lebanon's giant cedars, and the fragrance of their boughs; the fruitfulness of the vine, and the richness of the grain harvest are used to bring graphically to their minds the meaning of His words: "as the dew".

Tenderly God speaks to that nation in which His love-plan for a world centred. But still more tenderly yet does He ever

MINI-MESSAGE

WHEN wickedness has become general and universal, ruin is not far off. While there is a remnant of praying people in a nation to empty the measure as it fills, judgment may be kept off a great while. But when all hands

are at work to pull down the fences by sin, and none stand in the gap to make good the breach, what can be expected but an inundation of wrath?

What does this say to you?

the morning after a clear night when air and flower and leaf are fragrant with an indescribable freshness, and listen to God's voice saying, "I will be as the dew unto Israel". That sentence is the climax of the book where it occurs. God is trying through Hosea to woo His people away from their evil leaders up to Himself again. To a people who knew well their dependence on the dews, He says, "I will be to you as the dew".

The setting of that sentence is

to speak to the individual heart. That wondrous One who is "alongside to help" will be, by the atmosphere of His presence, to you and to me as the dew is to the earth—a daily refreshing of new life with its new strength.

Have you noticed how Jesus Himself puts His ideal for the day-by-day life? At that last Feast of Tabernacles He said, "He that believeth on me out of his inner being shall flow rivers of water of life". Jesus was fairly saturated with the Old Testament figures and language. Here He seems to be thinking of that remarkable river-vision of Ezekiel's.

FLOOD TIDE

A great deal of space is given there to describing a wonderful river running through a place where living waters had never flowed. The stream begins with a few springs of water trickling out from under the doorstep of the temple, and rises gradually but steadily ankle-deep, knee-deep, loin-deep, overhead, until flood tide is reached, and an ever-rising and deepening flood tide. And everywhere the waters go is life with beauty and fruitfulness. There is no drought, no ebbing, but a continual flowing in, and filling up, and flooding out. In these two intensely vivid figures is given our Master's carefully, lovingly thought out plan for the day-by-day life.

In actual experience the reverse of this is most commonly the case. It seems to be so. Who of us has not at times been conscious of some failure that



cut keenly into the very tissue of the heart? And even when no such break may have come there is ever a heart-yearning for more than has yet been experienced. The men who seem to know most of God's power have had great, unspeakable longings at times for a fresh consciousness of that power.

A renewed consciousness of God's presence and power is to the seeker as a fresh act of anointing on His part. Practically it does not matter whether there is actually a fresh act on the Spirit's part, or a renewed consciousness on our part of His presence, and a renewed humble depending wholly on Him. The important point is that to learn the real truth puts one's relationship to God in the clearer light that prevents periods of doubt and darkness.

A CONTINUOUS ACT

Does it not, too, bring one yet nearer to Him? In this case it certainly suggests a depth and a tenderness of His unparalleled love of which some have not even dreamed. So far as the Scriptures seem to suggest, there is not a fresh act on God's part at certain times in one's experience, but His wondrous love is such that there is a continuous act—a continuous flooding in of all the gracious power of His spirit that the human conditions will admit. The flood tide is ever being poured out from above, but, as a rule, our gates are not open full width. And so only part can get in, and part which He is giving is restrained by us.

Without doubt, too, the incoming flood expands that into which it comes. And so the capacity increases ever more, and yet more. And, too, we may become much more sensitive to the Spirit's presence. We may grow into better mediums for the transmission of His power. As the hindrances and limitations of centuries of sin's warping and stupefying are gradually lessened, there is a freer, better channel for the through-flowing of His power.



CONGRESS '68 — KITCHENER Southern and Western Ontario Divisions

SATURDAY - SUNDAY — OCTOBER 26 - 27

Congress Leaders

Commissioner and Mrs. C. D. Wiseman

Events

- Saturday, 2:00 p.m. "Congress Happening"
(Kitchener Citadel)
4:00 p.m. March of Witness
and Civic Reception
7:45 p.m. "Congress Bandorama"
(Kitchener Memorial Auditorium)
Sunday, 10:30 a.m. Holiness Meeting
2:30 p.m. "World Vision"
6:30 p.m. Evangelistic Rally

Sunday's meetings held at
Waterloo Lutheran University Auditorium

Special feature

THE NEW YORK STAFF BAND

ATTEND THESE GATHERINGS!



On safari... with the General

Photos and words paint a vivid picture of well-established and immensely productive Salvation Army work in Eastern Africa.

FOLLOWING a week spent in visiting Army centres and conducting meetings in Uganda, Tanzania and Kenya, General Coutts reached Zambia. As he stepped from the plane at Ndola, the Mayor (Councillor Leonard Shamoya) afforded him a civic welcome. Within a few minutes the mayoral car had arrived with the General at the Army's Mitanda Social Service Centre where Salvationists from nearby Copperbelt corps lined the approach. Accompanied by the Mayor and Mayoress and the Army's Officer Commanding (Lieut.-Colonel A. Railton Graver), the General walked to the gaily decorated dais from which he addressed the congregation of mixed tribes, races and creeds.

Early on Sunday morning Zambia Salvationists, arrayed in spotless uniforms, formed a guard of honour for the General at the approach to the Congress site at at Cingankauka. Chief Naluama, a good friend of the Army, welcomed the International Leader to his area and to the Congress site, which he had given to the Army. Two years ago the Chief attended a Congress for the first time and knelt at the Mercy Seat. He took his place with the General on the saluting base as hundreds of Salvationists marched past on their way to the morning holiness meeting.

This was led by Lieut.-Colonel Railton Graver. The General presented the first colours of the Zambia Command Headquarters and also announced that Brigadier David Mweetwa, in charge of Mazabuka District, was to become the first Zambian Divisional Officer.

At the assembly hall of the Chikankata Secondary and Primary School over 500 students, with nursing and laboratory trainees from the hospital and officers and staff, gathered for a meeting after which the General visited the hospital and leprosy settlement. In Lusaka he inspected the recently renovated Command Headquarters building.

In the final public meeting of his three-day visit to Zambia the General gave a lecture in the hall of the Evelyn Hone College of Further Education, Lusaka. Present were ambassadors and members of the diplomatic corps, church leaders and representatives of the government, the meeting being chaired by Mr. Martin M. Kaunda, President of the Christian Council of Zambia.



These pictures from Tanzania show TOP: Social Secretary of the Dar es Salaam Rotary Club introducing the General to the Lord Mayor, Mr. Ali Chamuso, while Colonel Edward John observes. ABOVE: Mrs. Captain Donald Dean (a Canadian missionary) meets the General. BELOW: Brigadier Charles Stewart and other officers greet the general on his arrival to Tanzania.

CCROSSING the Zambezi River Bridge the General was met by the Territorial Commander (Commissioner Frederick Adlam) and Mrs. Adlam, and on arrival in the capital, was taken to Salisbury Gardens for an open-air civic reception attended by Mayor (Mrs. Florence) Chilholm, city councillors and 150 African and European guests representing a wide cross-section of Rhodesian society.

The General's first public meeting in Rhodesia was a welcome by the Central Mashonaland Division at a festival in the Stodart Hall in Salisbury's African Township, Harare. The International Leader was also the guest of honour at the 77th anniversary festival of The Salvation Army in Rhodesia. During the gathering he commissioned the seven African cadets of the "Messengers of the Faith" Session. A multi-racial congregation of 900 people in the Harry Margolis Hall heard a programme given by Salvationists—African and European—of the Territory.

On Mashonaland Congress Sunday special buses and a stream of cars left Salisbury and the surrounding districts before 7 a.m. to take Salvationists on the sixty-mile drive to the Nzvimbo congress site in the Chiweshe District. Ten thousand marchers massed in parade formation. Army flags flew from the kopjes around the congress site and from the top of the highest peak a lone African drummer beat out a welcome as the General's car came in sight. The Rhodesia Territory's Home League Helping Hand Effort this year culminated in the presentation by General Coutts of an incubator, costing more than £300, to the Army's Howard Hospital, near Salisbury.

Seventy prominent Europeans and Africans met the General at a civic reception in Bulawayo when he began his Matabeleland campaign. The Mayor (Councillor Januck Goldwasser) expressed pleasure that the General's visit coincided with Bulawayo's 75th Anniversary. Following the reception General Coutts moved on

to the Usher Institute where he was welcomed by the school captain and by a Matabele warrior dance. He received birthday greetings from 350 Matabeleland young people at a congress youth rally in the McDonald Hall, Bulawayo, and for the final meeting in the same building the congregation spilled into the foyer. Following the address twenty-five seekers knelt at the Mercy Seat.

Before leaving, the General opened the Bessie Coutts House—a new block consisting of dormitories and lounge to accommodate sixty girls and so named after the late Mrs. General Coutts. The General visited the school and corps at Chinyika, in the Goro-monzi District, stopping en route to meet the District Commissioner, Mr. C. E. Mayger. Salvationists of the Mazoe Valley, where the Army in Rhodesia first started, welcomed the General when he travelled to Pearson Farm to lay the foundation stone for a new hall.

Sidney Williams, Colonel, Editor-in-Chief, I.H.Q.

● new corps cadets in Nfld. centres

TWO new corps cadet brigades have been commenced in Whitbourne and Blaketown, Nfld. (Lieutenant Peter Bielby) recently. On Rally Sunday at Whitbourne, the Commanding Officer publicly accepted three young people as corps cadets and the neighbouring community of Blaketown four new corps cadets were presented with their letter of acceptance in a meeting.

New drumsticks for the bass and snare drums were presented at the Whitbourne gathering.



• Territorial Music Secretary conducts Corner Brook retreat

THE first official engagement of the new Territorial Music Secretary, Major Norman Bearcroft, was to preside at a weekend retreat of the Corner Brook Temple Band, Nfld. The retreat was held at the Army's provincial camp, Silver Birches, the Provincial Commander, Lieut.-Colonel Arthur Pitcher, acting as camp director, assisted by Major Arthur Pike, Divisional Officer, and Major Herbert Snelgrove.

The bandsmen gathered at the camp on the Friday evening to enjoy a time of fellowship and

evening devotions. Saturday events included vocal and instrumental rehearsals and lively discussion periods. The topic "How can our band be more effective in presenting the gospel?" produced specific conclusions currently being acted upon.

At the Sunday morning meeting, held exclusively for the bandsmen, Lieut.-Colonel Pitcher and Major Bearcroft brought messages of challenge, climaxed by a large number of rededications.

The band returned to the corps that evening, Major Bearcroft leading the evangelistic meeting and giving the address. Again, in the prayer meeting which followed, a number of comrades knelt at the Mercy Seat. The weekend concluded with a social hour, affording the Territorial Music Secretary the opportunity of meeting the corps comrades.

• Special mtgs. at West Toronto

RALLY Sunday at West Toronto Corps (Major and Mrs. Thomas Bell) was conducted by the Staff Secretary (Colonel Frank Moulton) and Mrs. Moulton. A number of young people participated throughout the day either by giving their testimonies or reading the Bible. The morning meeting took the form of a dedication service of the young people's workers.

For Home League Sunday, the leader was Mrs. Colonel Leslie Pindred. A feature of the morning meeting was the dedication of two infants, conducted by Mrs. Major Bell. The daughter of Brother and Sister (Home League Secretary) Eric Nelson and the daughter of Mr. and Mrs. Thomas Bodanis were given by the parents and dedicated to the service of God. The grandparents were present for this special occasion. The home league chorus sang during the meeting.

• Rally day at Hillhurst

RALLY weekend at Hillhurst, Calgary (Major and Mrs. Thomas Powell) was conducted by Major and Mrs. Robert Hammond of the Correctional Services in Edmonton, Alta. A gospel hootenanny was held on the Saturday night featuring the corps combo. This group also participated in Sunday school the next morning.



Captain James Fraser (centre) and Major George Clarke, with Jane, are welcomed to New Glasgow.

• Scottish welcome down East

A SCOTTISH welcome was given to Major and Mrs. George Clarke and Jane by the Stellarton Girls Pipe Band as they marched them into the New Glasgow hall (Captain and Mrs. James Fraser) N.S., to commence the Pictou County Crusade.

Among the MacDonalds, MacKays, Campbells and Camerons was the Mayor of New Glasgow, a MacIntosh, who brought words of welcome. The crusade included the four corps in Pictou county and the Presbyterian church was used in two areas. Visits to service clubs, cottage meetings, radio devotions throughout the crusade plus late night open-air meetings enabled the team to contact many people. It is planned to continue the cottage meetings and late night open-air meetings in the future.

Many people sought Christ and others rededicated their lives during the campaign.

Bountiful blessings in beautiful Bermuda



ABOVE: Mrs. Gay Assing (second from right) was sworn in as a soldier by Brigadier Stanley Jackson (left) during Somerset's 70th anniversary meetings. LEFT: Captain William Clarke, Territorial Evangelist (right) campaigned recently in Bermuda. Captain and Mrs. Henry Jewer of St. George's and local officers confer with Captain Clarke.



She always went the extra mile

Brigadier Minnie Strickland enters retirement

A "CHILD of the regiment," daughter of saintly and devoted officers, belonging to a family which for over forty years was six in number, three of them officers, Brigadier Minnie Strickland was quite aware of the difficulties and sacrifices to be made by the officer of that day. Never-

theless she was also made aware of the fact that nothing would bring the parents more joy than to see their children give service to God and the Army. Such a decision was, however, to be entirely their own.

Finding the Lord at an early age and continuing to seek guid-

ance in doing God's will led the Brigadier to commitment and decision for lifetime service in whatever sphere that might present itself in the ranks of The Salvation Army. This meant work in the home corps, St. John's Temple, later being a cadet-helper in a small outpost prior to entering the Newfoundland Training College in 1926, where she was to be the sergeant for her class.

After a number of corps appointments in Newfoundland, she again returned to the Training College, this time as Side Officer to assist the then Training Principal, Brigadier Agatha Bracey. Then came the opportunity to train as a Registered Nurse in the Grace Hospital, St. John's. This also gave opportunity to work as a registered nurse and Head Nurse in Grace Hospital (Halifax), Bethesda Hospital (London), and Grace Hospital (Calgary), then to the Home and Hospital for Unmarried Mothers in St. John's. This was followed by an appointment as Superintendent of Grace Hospital in Hamilton. The last four years of service were spent in an entirely new field, among the elderly, being Superintendent of Sunset Lodge in Orillia.

The Women's Social Service Secretary (Colonel Mabel Crolly) comments that Brigadier Strickland, "has always been known for her attention to detail and has frequently still been found at her task when one would normally have expected her to be off duty. She is known by all for her kind and understanding manner in dealing with problems. Many of the girls and women who have been guests in our Homes will remember Brigadier Strickland for going the extra mile."



ARMY accent



Display of Salvation Army publications from many parts of the world.

LONDON was like a city of the dead. Its five million inhabitants sat behind tightly closed windows. Boxing Day, 1879, offered no outdoor comforts—a black fog hung over the metropolis.

In a room in Fieldgate Street, Whitechapel, William Crow had been working against the clock. For days he had been battling with the unpredictable temperament of an old printing press. At one time it had been tearing up more papers than it produced. It had been given up as useless. It had been tried again.

Bramwell Booth, twenty-three-year-old ex-City of London schoolboy, preacher and songwriter now in a new role, had supervised the final stages in the production of yet another religious weekly.

When 17,000 copies had been printed, transferred to the headquarters of The Salvation Army round the corner in Whitechapel Road, and addressed to all parts of Great Britain, victory seemed assured—then the fog descended. The first issue of *The War Cry* could not have been produced under less favourable conditions.

The papers were dated for the next day, December 27.

Bramwell Booth and William Crow were checkmated, but a third man, eternally anonymous, braved the elements in search of transport. He groped his way, clinging to walls until he reached Aldgate Pump, where a cabby had given up the fight against the appalling weather.

After much pleading, and no little prayer, the 'bright boy' from headquarters persuaded the driver to embark on the hazardous task of beating the fog. Despite moments when wheels mounted pavements or became entwined with lamp posts, all packages reached London stations

on time. Little did readers in Falmouth or Stockton, in Dowlais or Glasgow, realize that their half-penny four-pager was the result of a faith that laughs at impossibilities.

'Only from so glorious a past could we bring forth so loud a war cry,' wrote William Booth, the publisher, in that first issue; 'but only as a token of the glory that shall be do we recall the glories that have been.'

For eleven years he had proved the value of the printed word in evangelism, and within another three years he was to announce that he had already circulated forty-eight million copies of *The War Cry* in various lands and languages.

October 1868

Just one hundred years ago—in October, 1868 — William Booth, Superintendent of The East London Christian Mission, launched *The East London Evangelist*. Who but a believer in attempting and accomplishing the impossible would have considered producing a penny monthly for so small a Christian group? Although a work was being attempted at Stratford and a Bible carriage was in use in Norwood, branches of the Mission were still confined to the present London Borough of Tower Hamlets.

For the first three years of the Mission's existence reports had appeared in deeply appreciated detail in *Revival* (to be renamed *The Christian* in 1870). The publishers can never be fully repaid for the part they played in putting the young Mission on the map.

But William Booth felt the time had come for him to launch into journalism along 'a path of usefulness as yet untraveller', disclaiming 'all rivalry with the journals of kindred spirits already in

A Hundred Years' War in Print

by Brigadier Cyril J. Barnes

existence'. 'While speaking especially for The East London Christian Mission,' he wrote, 'we propose none the less to advocate the interests of earnest Christianity in general . . . so that Christ and Him crucified be held as the only ground of a sinner's hope here and hereafter.'

He proposed also to include plans which had been found effective in bringing men to God, short biographies of Christian workers, notes for public speakers and to devote 'a large proportion of our space to the topic of personal holiness'. The publishers of *Revival* (then Morgan and Chase) became the publishers of the new journal. William Booth was editor.

From the start, to quote the title page, 'the hand of the Lord was with them' and, as a result of this new venture, soon 'a great multitude believed and turned to the Lord'.

In the first issue prominence was given to the purchase of the

'Penny Gaff', in Limehouse. For twelve months William Booth had wanted to buy this music hall (known as the Eastern Alhambra) for conversion into a mission hall. The performances held in this place impregnated 'the inexperienced young with an irresistible desire for the evil company of thieves, prostitutes, and other children of vice and crime'. It was 'a perfect pandemonium of vice, worthy of Sodom and Gomorrah'. The purchase had been made 'so that the walls which have so often rung with coarse jokes and ribald songs may echo in the future with inspiring hymns of divine praise . . . moving prayers for forgiveness of sin'.

And what an echo! What the *Evangelist* could not report was that in the 'gaff' William Booth was often to be assisted by a young Dublin medical student. One evening he confided in William Booth his intention to do something for homeless boys and

(Continued on page 11)



The League with a World-wide Vision

FOR only five dollars a month, it is possible to undertake, through The Salvation Army, the care of a youngster in any of the following countries:

AFRICA: The Salvation Army "Joytown for Cripples", Kenya, East Africa, or The Salvation Army Hostel, Uganda, East Africa.

CEYLON: The Salvation Army Boys' Home, Rajagiriya, or The Salvation Army Girls' Home, Dehiwela.

INDIA: The Salvation Army Mary Scott Home for the Blind, Kalimpong, West Bengal, or The Salvation Army Elementary and High School, Batala, North India.

INDONESIA: The Salvation Army Children's Home, Djawa, Indonesia.

MALAYSIA: The Salvation Army Children's Home, Singapore, or The Salvation Army Boys' Home, Penang, Malaysia.

JAMAICA: The Salvation Army School for the Blind, Kingston, Jamaica, or Hanbury Home for Children, Jamaica.

HONG KONG: The Salvation Army Hong Kong Command Headquarters, Kowloon, Hong Kong.

KOREA: The Salvation Army, Seoul, Korea.

If you are interested in sponsoring a child, contact:

The Salvation Army Home League Dept.,
20 Albert St., Toronto 1, Ontario.

All cheques should be made payable to THE SALVATION ARMY. Receipts furnished for every donation. If you desire a link with a country not listed above, mention this when writing.

Addresses of Canadian Missionaries

(for your Christmas Cards)

AFRICA

CONGO

Major Emily Clarke, Armée du Salut, B.P. 8636, Kinshasa, Congo.

EAST AFRICA

Captain and Mrs. Donald Dean, P.O. Box 1273, Dar-es-Salaam, Tanzania.

Brigadier and Mrs. Charles Stewart, P.O. Box 1273, Dar-es-Salaam, Tanzania.

Major Violet Larder, P.O. Box 575, Nairobi, Kenya.

Brigadier Hilda Pickles, P.O. Box 575, Nairobi, Kenya.

Captain and Mrs. Ronald Trickett, P.O. Box 575, Nairobi, Kenya.

Major and Mrs. Leonard Millar, P.O. Box 1931, Mombasa, Kenya.

Lieut. and Mrs. Michael Rich, S. A. Secondary School for the Blind, P.O. Box 704, Thika, Kenya.

NIGERIA

Lieut.-Colonel and Mrs. Leonard Kirby, Box 125, Lagos, Nigeria.

RHODESIA

Major Evelyn Powell, Usher Institute, P.B. 140, Bulawayo, Rhodesia.

Lieut. Lillian Spence, Howard Institute, P.O. Glendale, Rhodesia.

Brigadier Dora Taylor, P.O. Box 14, Salisbury, Rhodesia.

SOUTH AFRICA

Captain Rhoda Reilly, Mountain View Hospital, P.O. Salvation, via Vryheid, Natal, South Africa.

Mrs. Major Karl Abrahamse, 15 Robins

Road, Observatory, Cape Town, South Africa.

Major Edna Tuck, No. 8 7th Ave., Rondebosch E., Cape Town, South Africa.

Major Doris Wight, P.O. Box 14, Amatinkulu, Catherine Booth Hospital, Zululand, South Africa.

ZAMBIA

Dr. and Mrs. Gordon Carter, Chikankata Hospital, P.B. S 2, Mazabuka, Zambia.

Mr. Arthur Cartmell, Chikankata Hospital, P.B. S 2, Mazabuka, Zambia.

Major and Mrs. Wilburne England, Chikankata Institute, P.B. S 1, Mazabuka, Zambia.

Captain and Mrs. Lloyd Hetherington, Chikankata Institute, P.B. S 2, Mazabuka, Zambia.

Captain and Mrs. James Struthers, Chikankata Hospital, P.B. S 2, Mazabuka, Zambia.

Captain and Mrs. John Nelson, Apartado 8407, Panama City, R. de Panama.

Brigadier Elizabeth Murdie, P.O. Box 153, Kingston, Jamaica.

Captain and Mrs. John Nelson, Apartado 8407, Panama City, R. de Panama.

CENTRAL AMERICA and WEST INDIES

Captain and Mrs. George Barber, P.O. Box 64, Governor's Harbour, Eleuthera Island, Bahamas.

Captain Anita Hendrickson, Gayle P.O., St. Mary's, Jamaica.

Major and Mrs. Fred Mills, S.A. Training College, 174 Orange Street, Kingston, Jamaica.

Brigadier Elizabeth Murdie, P.O. Box 153, Kingston, Jamaica.

Captain and Mrs. John Nelson, Apartado 8407, Panama City, R. de Panama.

Captain and Mrs. John Nelson, Apartado 8407, Panama City, R. de Panama.

Captain Carol Ratcliff, S.A. Training College, 174 Orange Street, Kingston, Jamaica.

CEYLON

Major Ruby Cotter, P.O. Box 193, 2 Union Place, Colombo 2, Ceylon.

Captain Avril Halsey, P.O. Box 193, 2 Union Place, Colombo 2, Ceylon.

Colonel and Mrs. Burton Pedlar, P.O. Box 193, 2 Union Place, Colombo 2, Ceylon.

HONG KONG

Major Eva Cosby, 547-555 Nathan Road, Kowloon, Hong Kong.

Major and Mrs. Douglas Hanks, The S.A. Service Centre, Wood Road, Wanchai, Hong Kong.

Lieut.-Colonel and Mrs. John Nelson, 547-555 Nathan Road, Kowloon, Hong Kong.

INDIA

MADRAS and ANDHRA

Major and Mrs. Ray Homewood, S.A. Training College, Dargametta Nellore, Andhra Pradesh, India.

NORTH EASTERN

Captain Jean Brown, MacRobert Hospital, Dhariwal, Gurdaspur, East Punjab, India.

Lieut.-Commissioner and Mrs. Arthur Long, 37 Dharamtola St., Calcutta 13, India.

WESTERN INDIA

Captain and Mrs. Dudley Coles, Box 4510, Morland Rd., Byculia, Bombay 8, B.C., India.

Major Annette Vardy, Evangeline Booth Hospital, Ahmednagar, Maharashtra, India.

Major Annette Vardy, Evangeline Booth Hospital, Ahmednagar, Maharashtra, India.

INDONESIA

Major Lihan Hadsley, Bala Keselamatan, Kulawi, Kantonpos: Palu, Sulteng, Indonesia.

Major Estelle Kjelson, Bala Keselamatan, Kulawi, Palu, Sulawesi-tengah, Indonesia.

Major Levyna Kroeker, Bala Keselamatan, Djalan Kramat 55, Djakarta 1V/4, Java, Indonesia.

Major Levyna Kroeker, Bala Keselamatan, Djalan Kramat 55, Djakarta 1V/4, Java, Indonesia.

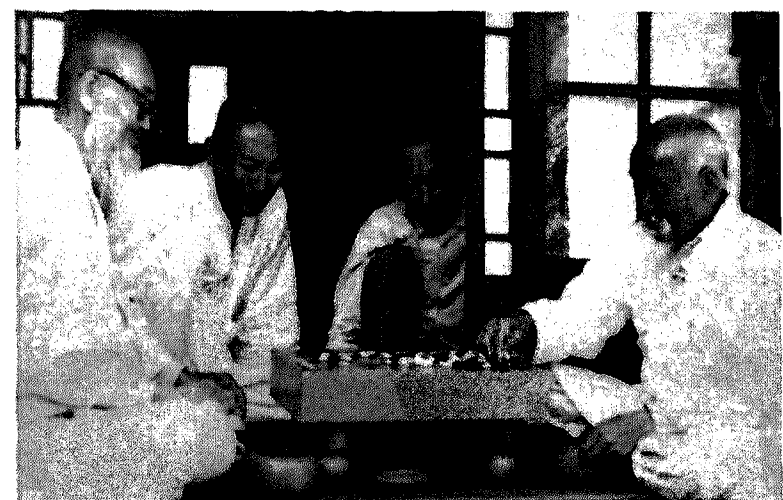
JAPAN

Brigadier and Mrs. George Oystryk, 21-39 Wada, 2 Chome, Suginami, Ku, Tokyo 166, Japan.

KOREA

Captain Irene Davis, The Salvation Army, I.P.O. Box 1192, Seoul, Korea.

(Continued on page 15)



A Hundred Years' War in Print

(Continued from page 10)

girls, and Dr. Thomas Barnardo left the building to found the world's largest family—over 150,000 strong.

In November, editor William Booth invested in a line block, which reproduced in his paper a drawing showing a large roofed market capable of taking 2,000 seats. For week-night meetings he had no room which would accommodate more than 350 people. The People's Market, White-chapel, was up for sale. It was offered for £3,000; he must buy it—hence the illustration.

Every issue contained detailed descriptions of meetings, stories which make interesting reading even a hundred years after the events.

1878—The Salvation Army

With the development of the Mission the *Evangelist* changed its name, though not its format. In January, 1870, it became *The Christian Mission Magazine*, by which it was known until the end of 1878. In August of that year, at its final conference, The Christian Mission had become The Salvation Army.

Obviously, a Salvation Army could not have for its official organ a *Mission* magazine—and so, for the twelve issues of 1879, *The Salvationist* attempted to

compress the reports of the growing activities of over a hundred corps with their 75,000 meetings annually.

'There is only one recourse for us', wrote William Booth in December, 1879, 'and that is to commence a weekly paper. . . . Why should we not be able, with a halfpenny weekly, to arouse, not only everyone in the Army, but every English reader outside it to a great war against sin? Pray, believe, and help us.'

Of the hundreds of books published in English none deserves a higher tribute than *How to Reach the Masses with the Gospel* (1870)—86 pages for sixpence—being a sketch of the origin, history and present position of The Christian Mission. Five thousand copies were sold as soon as published. After reading a copy of a later edition young George Scott Railton, in the midst of perplexities and restless dissatisfaction, was so impressed by the work of the Mission and the stories of its converts that he offered himself to its leader without delay.

Another famous Army publication, and one still used by social workers in and out of the Organization as a text book, is *In Darkest England and the Way Out*. Within twelve months of its publication in November, 1890,

300,000 copies were sold and a fund of over £100,000 had been subscribed and promised toward 'the work of reshaping men in the image that God had created them'.

Of books in languages other than English the prize goes to *The Common People's Gospel*, by Commissioner Gunpei Yamamuro. Written in colloquial Japanese in 1899, when all religious papers in the land were published only in the classical tongue, this breakthrough in Japanese literature presented the truths of Christianity by illustrating them with stories from everyday life. The Commissioner emphasized the weakness of Buddhism as opposed to the power of Christ to help men live without sin. Over half a million copies have been sold and still a great demand exists.

Throughout a hundred years never has an issue of the magazine or *The War Cry* published in London been missed, except in 1947 when, during an electricity power-cut, two issues were collapsed into one of 101 (significant number!) square inches. Even this setback was used to advantage, for literary-minded General George Carpenter wrote the leader under the heading, 'Ye shall have power!'

Problems have arisen; but they have been surmounted. After twelve months *The East London Evangelist* was threatened with

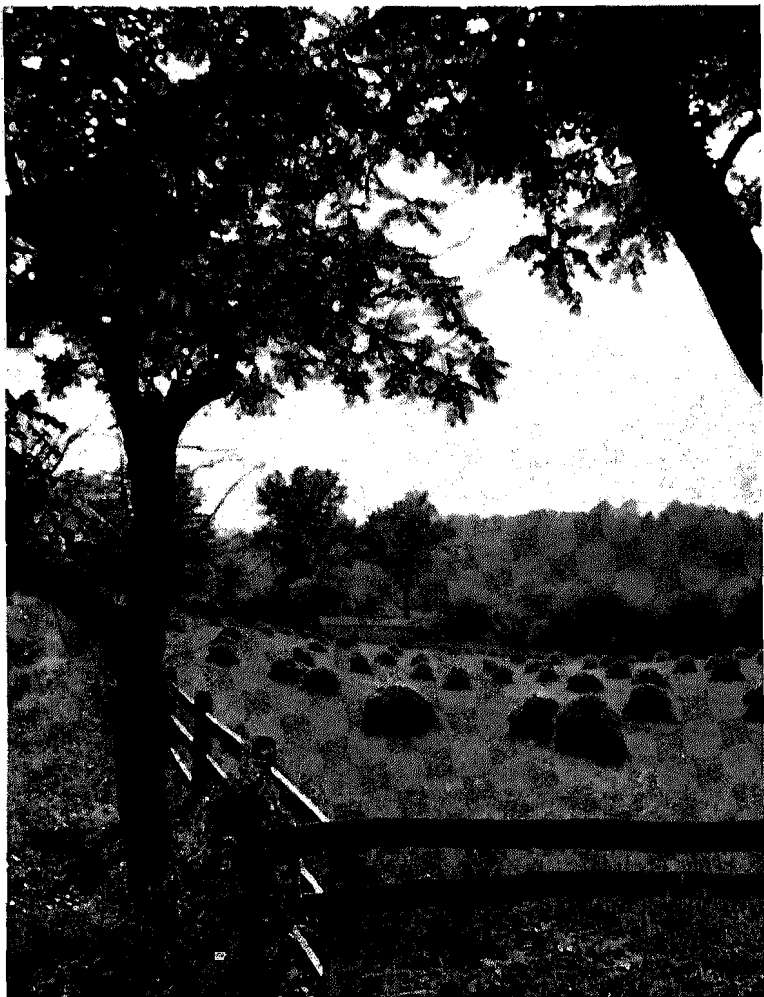
A succession of wars affecting Korea has robbed many residents at a Salvation Army eventide home in Seoul of relatives who would normally care for them in their declining years. With the Salvationists they now find relaxation and provision for their material needs.

closure. William Booth announced that the paper was running at a loss and appealed to every subscriber to secure one other. In 1926 the General Strike taxed the ingenuity of those who used a duplicator and hand printing machine; and for seven weeks during a dispute in the printing trade in 1959 a small four-pager appeared regularly "printed with apprentice labour".

Today, The Salvation Army publishes 127 periodicals with a total printing of nearly two million copies per issue. If all the copies of a week's supply of *The War Cry* published in London alone were placed one on top of the other, they would form a column as high as the dome of St. Paul's Cathedral; and the Christmas and Easter editions of the U.S.A. *War Cry* have a combined height reaching halfway up the highest mountain (McKinley) in North America.



home page



It was one of those days when nothing, absolutely *nothing*, goes right. It started first thing in the morning and went right on through the day until, bringing myself up short, I discovered that I was doing quite a lot to create a disturbing atmosphere for others. And it was all much ado about nothing anyway!

Very often our spirits are ruffled and the calm of the inner being disturbed, not only by the great sweeping storms of life, but by the daily, even hourly squalls which are trivial and often meaningless, yet which rob us of our peace.

Said someone, "If the vessel of our soul is tossed with winds and storms, let us wake the Lord who reposes in it, and He will quickly calm the storm."

We become upset so easily. We are only too vulnerable to the destructive emotion of others; we become too easily embroiled in the trivial happenings all about us—the petty gossipings, the sly conjecturings, the preoccupation with that which really concerns us not at all.

Sometimes, depending upon our physical condition, our mood, or the weather, we become enraged by petty pinpricks, which

A Stillness in the Storm

by Brigadier Christine McMillan

we see as assaults upon ourselves. We see them enlarged all out of proportion and we use all the heavy artillery of our inner resistance, to quote a recent writer, when a word would do.

When we become tense and hard in human irritation, we use vital power which should be put to constructive uses. Power used in this way is power wasted, dissipated in useless frothings and vapourings.

The disciples tossing on the stormy lake had in their very midst the Essence of stillness and calm. Had they looked upon Him through the eyes of the soul they would have seen that the noise and fury of the storm had no power to frighten Him. His rest, in the midst of turmoil, would have stilled their own fears.

But they looked upon Him through the veil of their fears. They saw only One who slept when danger threatened, and panic took possession of their souls.

In the centre of the being is Christ. All rest, all calm is there. There is the centre of light, of beauty, of grace and peace. There is the clear radiant atmosphere of trust and assurance.

"Stay there," says one who knows the secret of inner serenity. "Stay then in this stillness. Keep

in this place, for the tender and great moments which have lifted you far above dull realities are here. Do not be fearful ever of being fearful, but rather abide where you will be given those things that will protect you.

"You have the choice of this clear, loving peace, or the storms of human existence. . . . Take your spirit and spread it forth like the wings of a bird and let it rise high and clear into the shining sun of faith where it will carry strength and hope into the farthest reaches of human life."

We cannot control what others do or say. We *can* control how we react to the situations created by those who knowingly or unknowingly would disturb our inner peace.

Let us remember when we have given way to a storm of "righteous indignation," or when we have succumbed to the annoyances, frustrations and irritations involved in the daily round of life, that "the things we cherish most are at the mercy of the things we cherish at least".

"Be still and cool in thy own mind . . . and then thou wilt feel the principle of God to turn thy mind to the Lord . . . whereby thou mayest receive the strength and power to allay all storms and tempests" (George Fox).

Try this recipe for Hamburger Stroganoff

- 1½ lbs. ground beef
- 1 egg
- 1 large can evaporated milk
- ½ cup fine crumbs of soda crackers
- 1½ teaspoons salt
- ¼ teaspoon pepper
- ¼ cup finely chopped onion
- ½ garlic clove, finely minced
- 1 can cream of mushroom soup (condensed)
- 1½ tablespoons vinegar
- ½ lb. mushrooms, sliced and fried in butter
- Minced parsley or chives
- Hot mashed potatoes or fluffy, cooked rice

Combine two-thirds cup of the undiluted evaporated milk with the egg, soda cracker crumbs, salt, pepper, onion and garlic. Shape mixture as 12 meat balls and brown in hot fat.

Add mushroom soup. Combine remaining evaporated milk with vinegar and let stand 3 minutes to sour. Add to soup and meat balls. Add mushrooms and cook slowly, uncovered, for 10 minutes. Serve on hot mashed potatoes or rice. Sprinkle with parsley or chives. Serves six.

EGG DIET FOR PLANTS

Put your plants on a egg diet! Save eggshells and soak them in water for several hours—when the plants are watered with this liquid, the lime extracted from the egg-shells will spruce them up!

New Women's Director Welcomed



Congratulating Mrs. Lieut.-Colonel Douglas Sharp upon her installation as Divisional Director of Women's Organizations for the Western Ontario Division is Mrs. Commissioner Clarence D. Wiseman. Looking on with interest are Brigadier Mildred Battrick, Divisional Chancellor (left) and Mrs. Major Robert Marks (right).

MUSICAL notes

MISSION ACCOMPLISHED

Continuing the interview with Captain Joy Webb, leader of the former Joystings combo

You have had great success in churches.

Success with members of other churches has lain in the fact that The Salvation Army has been in the vanguard of this kind of activity. We have been the one religious group that has made an impact on the commercial as well as the religious world. We have had the edge of every occasion here. People have been clamouring for our services.

In working for churches—and we have worked with and for churches quite a lot of the time—we have made the point that the work done for them should be outreach work. In the last three years, since we have belonged to National Headquarters, if an occasion has been planned for a church we have stated clearly that we are not convinced that the Joystings' style suited the atmosphere of a church and could they please get another hall? When we have played in churches we have tried to adapt our music accordingly. We don't find that either Salvation Army halls or churches are suitable for playing loud beat numbers. We ourselves have always felt uncomfortable doing this. We have felt that we should go out and meet people on neutral territory and then play their kind of music. In churches we have adapted the folk style. The "folk gospel" presentation has been very popular. We did a countrywide screening of a Sunday morning service from a church in County Durham, using folk songs entirely, and it felt right. It was very well accepted by the viewers. Church people have usually understood what we have been trying to do. When they have presented us in other

halls — as with the Scripture Union with whom we worked a lot for their national rallies—they got right under the skin of our kind of approach and have exploited it to the full. We have had a most happy association with churches.

Playing in factories must be a very different kettle of fish.

Yes, to start with, quite often we have to play during the lunch-hour period. Now this is difficult, because obviously people only have a limited time to eat. They have to eat and they want, usually, to listen to us at the same time. We have discovered that for

the first quarter-of-an-hour the noise is tremendous and it's no good trying to beat that. So we sing fairly lively, pretty, happy, background songs for the first fifteen minutes and then, when the noise of the knives and forks has somewhat subsided, we begin to use songs that have something to say and get across to people. So at least a quarter of the time spent playing in factories has been really background music.

Latterly, I have said that we would prefer not to play in a restaurant during the lunch hour, yet factory canteen audiences are superb. They're lovely! They love



Captain Joy Webb, who will be welcomed to Canada next week.

our kind of sound, and they are very generous in their appreciation and their applause, particularly in giving money. When it is suggested that they might give, they give very readily.

(To be continued)

In Taverns and Other Places

(Continued from page 1)

booths. Have you ever wanted a bit of paper on which to make notes? Many a copy has been conveyed in that role from the booth to the home. The Salvationist who noted the Communist propaganda regularly left on a seat in the subway suspected this was no casual throw-away, so he carefully exchanged it for *The War Cry*, on every occasion.

An immigrant to Australia, driven to the point of suicide by loneliness and frustration, noticed a short story in his native language in the newspaper in which his fried fish supper had been wrapped. The paper proved to be *The War Cry* and the story included an invitation to the Army meetings. He accepted, and there found Christ as his Saviour. So even the indignity of being used merely as a wrapper cannot prevent God making the paper His messenger.

Some of the most assiduous readers of *The War Cry* are the shut-ins. League of mercy workers in Canada distribute 894,000 periodicals every year in hospitals and senior citizen residences. Officers visiting shut-ins of a different category — the people in penitentiaries—give away around 2,250 copies of *The War Cry* every week.

It could safely be claimed for the Army's periodicals that no religious papers have such a wide readership among irreligious people. Nor do any other denominational journals circulate so much among those outside the particular denomination. So far as *The War Cry* is concerned has there ever been a paper, religious or secular, that is read by such a diversity of people? It can be found anywhere and is read by everybody, irrespective of social or educational standing or cultural

background, as the editorial post-bag so often reveals.

The Chief Justice of one of Canada's provinces sends a note of thanks adding that he has been a regular reader for many years. An Indian asks whether it would be possible to print a few paragraphs in Cree. A woman who buys it in a beverage room confides that she likes to read the serial and the missing persons column!

Samuel Logan Brengle's books on holiness have made a tremendous impact both within and without the Organization. They have been translated and circulated in many countries — including Greece, where The Salvation Army has never operated. Another notable Salvationist publication was a Japanese book, Gunpei Yamamuro's *Common People's Gospel* (see page ten).

Hundreds of books and pamphlets have been produced by the Army over the years and a modern publication which bids fair to be one of its notable successes is *The Soldier's Armoury*. First published in 1955 the half-yearly book of devotional readings goes on increasing in circulation and influence among Christians of every denomination. Up till now published only in England, next year Fleming H. Revell of New York will produce a separate American edition of the book, under the title *Strength for Each Day*. There is also a Japanese translation of *The Soldier's Armoury*.



Members of the Blue Water Sextet from Port Huron, Michigan are captured in action during Sunday meeting at the Calgary Citadel Corps, Alta.

10—"ONLY A JELLY FISH"

*My fears, my faults, my failings,
O Saviour, Thou hast seen,
And yet how good and precious,
O Saviour, Thou hast been!*
Old Army Chorus

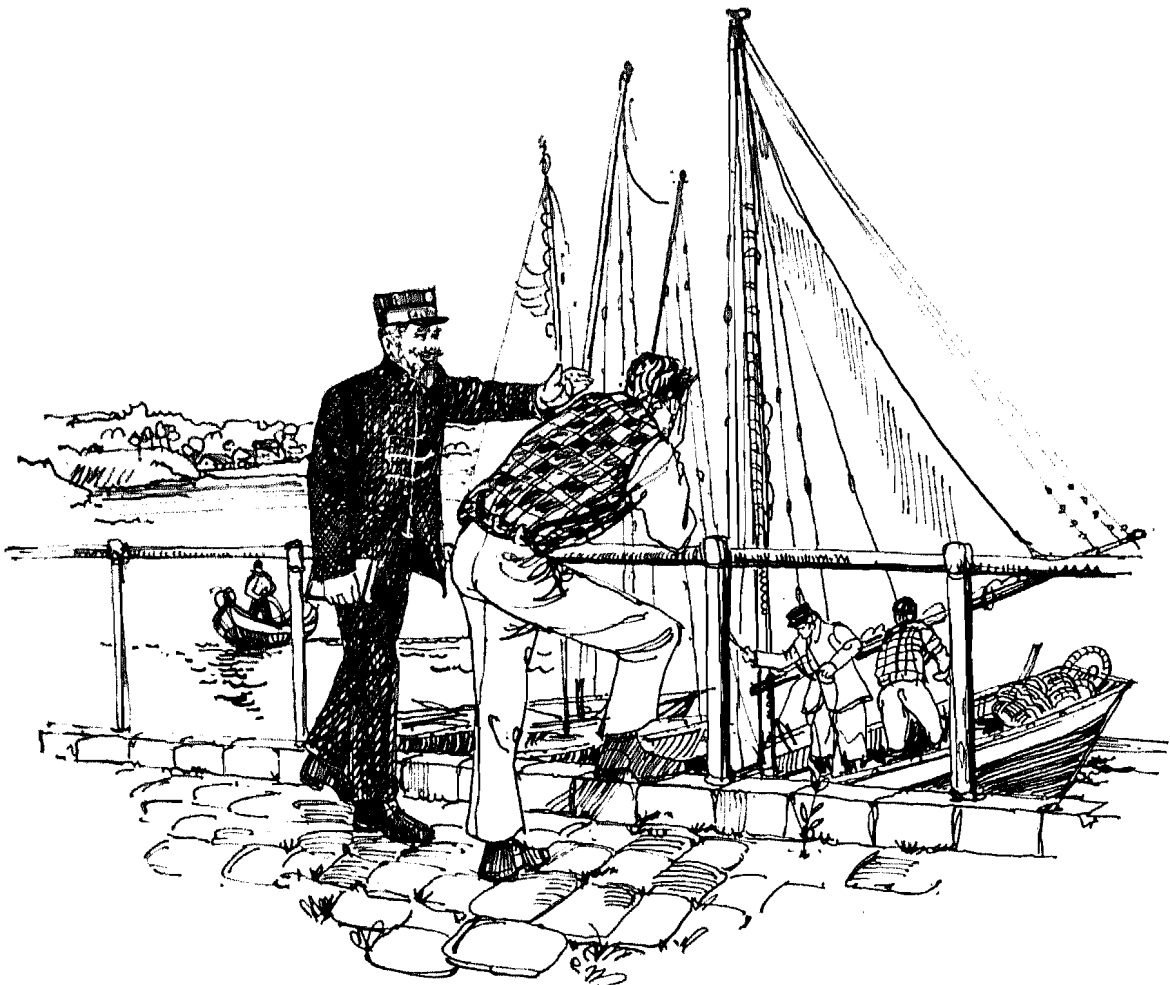
IN the first days of his story—that is, the part of interest to you and me—Fred Milton was no more than a lad, and proving that his desire for a close association with The Army was bringing him into circumstances far from pleasant. The dear Lord knows he tried to keep saved. Who was to understand why he failed so often? Who of us really tried to understand?

It was not helpful to him in his continual struggle to hear one of the elders remark: "I think it's about time Fred Milton gave up making a mock of the Form!" and then, as he knelt, with almost the last bit of hope knocked out of him, to have the Captain say, "Now, Fred, it's no use your coming out here if you're not willing to be more than a jelly-fish—no backbone at all."

Now, here he was, standing by the harbour wall, feeling that it might be as well if he gave up the struggle altogether and became one of them—wild, wicked and careless. He was thinking over the Captain's remark about being a "jelly-fish", and wondering if ever he had had the same experience as he himself was passing through.

What was the use of a fisher-boy trying to keep saved, especially when nearly all his mates belonged to the "skeletons", and had vowed that no Salvationist should ever be found among them?

Yes, he reckoned up the differ-



Crossing the road, he came to the lad and touched him on the shoulder, saying: "A penny for your thoughts, Fred."

ence smiles at night and backsliding gloom in the morning.

Last night made his sixteenth try. It wasn't worth while making any more efforts—his quick temper and his mates' provocations were too much for him.

At that point in his reverie he summed it all up by deciding that nobody understood, and even if anybody had inquired he hadn't the heart to make explanation.

In the providence of God, however, Fred was not forgotten. One

all about it, boy," had been his encouragement.

Dad listened to it all, for the most part in silence, but now and again interjecting a word of encouragement—"Go on, boy!"—as if he really did care. Fred felt that he had found some one who knew. The old man's pat on the shoulder and his "God will help you, my son!" stayed with him all day, and when he entered the hall in the evening he wasn't feeling so timid about looking folk in the face.

Anyway, it was a different meeting from any he had been in of late, and when, encouraged by Dad's "Come on, boy!" he had gone forward to the Penitent Form again, he lost sound of the Captain's mutter of impatience—he was "out" for the seventeenth time!

Somehow or other, he had a feeling, stronger than ever he'd known before, that his name was written down Somewhere that night. Old Dad's handshake confirmed it.

God and Fred were united at last, and Dad Happy was on the job as their assistant.

And the days went on. Fred and Dad were on their mettle; and if the lad felt he was gaining ground then the old gentleman felt he was all the more responsible for further progress. He alone, of all the corps, knew of the boy's struggles; it was only to him that Fred spoke of the bitter persecution at home and at sea, of the nights of long agony in a fishing-boat full of godless mates, of the night they threw him overboard when a heavy sea was running, or

of the time when they forced rum between his teeth—and his fear that this last, if known, might be regarded as a breach of the Articles of War.

Speaking of those Articles—it was excusable if Dad felt a bit of proprietorship the night Fred was sworn-in.

And then the end!

Fred Milton had been walking by the quayside. No thought of greater danger than usual, but as he was about to step over a rope lying across the edge of the quay one of those persecuting mates, seeing a chance for some fun at Fred's expense, pulled the rope taut and—Fred stumbled over the harbour edge, down on to the low-tide mud and stones below, knocking his head against the wall as he fell.

Friendly hands were soon within reach; conscience-stricken mates helped to carry him hurriedly to the hospital. Somebody ran to tell the Captain, and he, in turn, hurried to tell Dad Happy—for his guardianship was fully recognized, and together they hastened to Fred.

Dad took the almost lifeless hand in his and lovingly caressed it. He'd give a lot for a word from his boy now!

Was it the old man's caress that caused the lad to open his eyes and give one smile at him? Unable to restrain himself Dad said: "Well, and is it all right now?"

In a broken utterance he replied: "Yes, Dad, seventeen times—but it's victory now!" The look on the dead man's face, at least told him all was well.

(To be continued)

The Old Corps

by EDWARD H. JOY

ent times he had been "out", and they totalled sixteen!

The first time had been soon after the Army came before his mates had begun to trouble about the "pigs" and to put a taboo on them. The very next morning, however, Fred had found that there was no inclination to let pass his move toward religion, and almost without knowing it he had let slip an oath in reply to their taunting remarks—and that meant he "had broke it", and was slip number one.

The second time had been when Captain Forward was at the corps. Everybody could tell that her very heart went out over the souls of the godless, wild gang of fisher-lads and their seniors who crowded into the hall night after night.

Fred had tried three times during her stay, and each time it was the same old tale—salva-

of our number was troubled in his behalf, and that was Father Happy—commonly and affectionately known as "Dad" by most of the corps and its hangers-on. Dad Happy should be passing by.

It was certainly remarkable that, at this particular moment, his kindly old eye had seen Fred leaning over the harbour wall and, crossing the road, he came to the lad and touched him on the shoulder, saying: "A penny for your thoughts, Fred."

"They ain't worth it, Dad," said Fred, "neither am I."

Lured, however, by the old gentleman's look of fatherly interest, he poured out his tale of woe pretty much as he had thought it over during the last few minutes. He told Dad what he had never thought of telling any of the rest of us, for, truth to say, none of us had ever tried to discover his need. Dad's "Tell me

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BACKMAN, Karl Gustav. Sought by his sister, Mrs. Ingeborg Aronson, of Sweden. Born June 6, 1909, at Ragunda, Sweden. Parents: Johanna and Carl Backman. Single. Left Sweden in 1929. Last known address Sioux Lookout, Ontario. Last contact was by letter in 1947. Was lumberman. 68-445

BAILEY, Shirley Pearl. Could be using the surnames McLean or Alexander. Separated from husband, Gordon Bailey. Parents: Peter Alexander and Louise McLean. No children. Brothers are Louis and Melford La Butte. Is a handler of horses. Was last known to be at racetrack in Hazel Park, Michigan, U.S.A., but could be at the Greenwood Race Track in Toronto, Canada. Mother is ill and is anxious to see her daughter. 68-452

BERGDAHL, Frank Fritiof. Sought by Trust Department, Swedish Board of Trade Bank, Stockholm, Sweden. Could use the name of Stanhope or Stanhope. Inquiry has to do with an estate. Born January 24, 1907, in London, England. During World War 2, he served with the Canadian Broadcasting Corporation. In 1953, when last heard from, he was living in Vancouver, B.C. His parents were Axel Bergdahl and Edt Cornelia Bergdahl (née Morkan). 68-448

BERNHOF, Lars (Olsen). Born April 2, 1891, in Sorreisa, Norway. Son of Ole Paul and Lorentine Margrethe Andreasdatter Bernhof. Left Norway fifty-five years ago. Said to have been a farmer and woodsman. It is rumored that some time ago, through a third party, he enquired as to relatives in Norway. A half-brother, Leonard Olsen, seeks him. 68-476

LOPOUCHINE, Nicolai. Born between 1895 and 1897 in Romania. Last heard from after World War 1, when he wrote a sister in Finland from a P.O.W. Camp in Germany. He had five in family older than himself — Pjotr, Valentina, Ekaterina, Boris and Eugenie. The inquiry comes from Finland, from the granddaughter of a sister of his. Her name is Mrs. Margaretha Lahtinen. Is he known to anyone? 68-53

MAGNUSSON, Einar and Family. Wife: Rosalie. Sons: Lloyd, William, Erling Einar and Richard Ronald Patrie. Born December 7, 1908, in Lyssaker, Norway. Parents: Ragnhild and Richard Magnusson. In 1958, lived in Prince Rupert. Prior to this (about 1947), had been in explosion accident. At one time worked for railway and at salmon fishing. His sister, Mrs. Annie Ostle, is anxious as to what has become of her brother and his family. 68-99

PEDERSEN, Johan Thorleif. Born Feb. 23, 1905, at Kongsberg, Norway. Last heard from in January, 1946, at which time he was living in Toronto. Had served in the Norwegian Air Force in World War 2, and was stationed, briefly, at Little Norway, Canada. First came to Canada to live in 1927. His sister, Mrs. Hanna Hoyert, is most anxious to locate. 68-484

PETERS, Erich. Born October 24, 1930, at Elsdorf, Germany. To Canada, June 23, 1953, on the Italian ship "Fairsea". Landed at Quebec, Que. His sister, Hertha Bathman, seeks him through our office in Germany. 68-441

SHAYER, Ane Marie (née Nielsen). children of. Born in Denmark, September 28, 1883. A cousin, Mr. Syvend Borg, seeks his cousins Ulrikke, Nora, Rose and Lesley (or Wesley?). These the children of Vernon and Ane Shayer. All were born before 1911. The mother was married in 1904 and died in 1917. Correspondence maintained until 1935, and then ceased. At time of her death, Mrs. Shayer and family lived in Winnipeg, Manitoba. If any see this advertisement, please contact. 68-451

SKOVERSKI, Helias. Is being sought regarding inheritance. This in Denmark. Left Denmark for Canada about 1915. Was born about 1890. Who can enlighten us as to whereabouts? 68-440

STAKSTON, Johan. Born at Sor-Fron, Norway, February 20, 1903. Parents: Svein and Alma Stakston. We located this person in Yellowknife, N.W.T., in 1952, when it was understood he would make contact. No letter received, and his family are most concerned and are anxious to know of and hear from him. 17-925

Missionaries

(Continued from page 11)

PAKISTAN

Captain Margaret Baker, P.O. Box 242, Lahore 4, West Pakistan.
Captain and Mrs. William Ratcliffe, P.O. Box 242, Lahore 4, West Pakistan.

SINGAPORE and MALAYSIA

Major Ruth Naugler, P.O. Box 545, Singapore.

SOUTH AMERICA

Captain and Mrs. David Gruer, Casilla 3225, Santiago de Chile, South America.
Captain and Mrs. Duncan McLean, Casilla 3225, Santiago de Chile, South America.

Captain and Mrs. Robert Moffatt, Urquiza, 2142 Rosario, Santa Fe, Argentine, South America.

ON HOMELAND FURLOUGH

Captain Rose ter Telgte, 84 Davisville Ave., Toronto 7, Ontario.
Brigadier Ruth Woolcott, 204 Roslin Ave., Toronto 10, Ontario.
Captain Sheila O'Mara, Vesey Street, Devonshire N., Bermuda.
Major Dorothy Page, c/o Mrs. DiGannero, 27 Whittaker Ave., Grimsby, Ont.
Captain Joyce Hetherington, c/o 144 Empress Avenue, London, Ontario.

Until November 1st, postage on Christmas cards to U.S.A., its territories and possessions, countries of North, Central and South America, West Indies and Spain, as well as Canada, is 3c for first 2 oz.
To all other countries, including Britain, postage is 4c for first 2 oz.



ACSAL

Presents

"SOUNDS EXCITING"

With

CAPTAIN JOY WEBB

(Former leader of the Joystings)

- Mrs. Sarah Green — Flute
- Metro Toronto Divisional Male Chorus
- Earls Court Citadel Band

SATURDAY, NOVEMBER 2, 1968 — 8:00 P.M.

BRAMWELL BOOTH TEMPLE
20 Albert Street, Toronto

Tickets \$1.00 — Obtainable from
Special Efforts Dept., 20 Albert St. or ACSAL Members



Commissioner and Mrs. C. Wiseman

Kitchener, Sat.-Sun., Oct. 26-27 (Southern and Western Ontario Congress);
Toronto, Fri., Nov. 1 (Annual meeting of ACSAL); Toronto Temple, Sat., Nov. 2; Riverdale, Toronto, Sat.-Sun., Nov. 9-10; North Toronto (United Holiness Meeting), Fri., Nov. 15; North Toronto, Sun., Nov. 17; Westmount, Hamilton, Sat.-Sun., Nov. 23-24.

Colonel and Mrs. L. Russell

Bermuda Congress, Fri.-Tues., Nov. 8-12.
Colonel and Mrs. William Ross: Fairbank, Thurs.-Sun., Nov. 14-17.

Mrs. Colonel William Ross: Rowntree, Tues., Nov. 19.

Mrs. Lieut.-Colonel Morgan Flannigan: Rowntree, Tues., Nov. 5.

Lieut.-Colonel and Mrs. J. D. Sharp: Orillia, Sat.-Sun., Nov. 16-17.

Brigadier Cyril Fisher: Gladstone, Ottawa, Sat.-Sun., Oct. 26-27.

Brigadier Doris Fisher: Greenwood, Sat., Oct. 26; Toronto Temple, Tues., Nov. 5.

Brigadier James Sloan: Parrsboro, Sat.-Sun., Oct. 26-27.

Brigadier Leslie Tiltcombe: Weyburn, Sun., Oct. 27.

Major and Mrs. Joseph Craig: Willowdale, Sat.-Sun., Nov. 16-17.

Major Norman Bearcroft: Kitchener, Sat.-Sun., Nov. 23-24.

Major and Mrs. Fred Lewis: Canyon City, Sat.-Sun., Oct. 26-27.

Colonel and Mrs. Cornelius Knaap (R): Mount Hamilton, Sat.-Sun., Nov. 23-24.

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Swift Current, Sat.-Wed., Oct. 26-30; Hillhurst (Calgary), Sat.-Sun., Nov. 2-3; Mount Pleasant, Vancouver, Thurs.-Sun., Nov. 7-17; Nanaimo, Wed.-Thurs., Nov. 20-28.

Captain William Clarke: Fort Macleod, Sat.-Sun., Oct. 26-27; Medicine Hat, Tues.-Sun., Oct. 29-Nov. 3; Edmonton, Temple, Tues.-Sun., Nov. 5-10; Ver-

million, Tues.-Sun., Nov. 12-17; Grande Prairie, Tues.-Sun., Nov. 19-24.

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS

APPOINTMENTS—

Brigadier Douglas Church, Territorial Headquarters, Welfare Services Dept.
Majors Gladys Edmunds, Bethany Girls' Home and Hospital, Saskatoon (Superintendent); Arthur Evans, Lisgar Street, Toronto; Martha Piche, Bethesda Girls' Home and Hospital, London (Superintendent).
Captains Ronald Goodyear, Fortune; Doris Ley, Territorial Headquarters, Home League Dept.; Raymond Piercey, Picton; Horace Roberts, New Brunswick and Prince Edward Island Divisional Headquarters (pro tem).
Lieutenant Charles Eyre, Dartmouth.

RETIREMENTS FROM ACTIVE SERVICE—

Brigadier Ernest Nesbitt out of Toronto Temple Corps in 1927. Mrs. Brigadier Ernest Nesbitt (née Gladys Burrows) out of Lisgar Street Corps, Toronto, in 1926. Last appointment Territorial Headquarters, Welfare Services Department, on October 1st, 1968.
Brigadier Hector Nyrrerod out of Kamsack, Saskatchewan, in 1923. Mrs. Brigadier Eva Nyrrerod (née Garnett) out of Calgary 1, Alberta, in 1921. Last appointment Correctional Services Officer, Calgary, Alberta, on October 1st, 1968.
Brigadier Fronie Stickland out of St. John's 1, Newfoundland, in 1926. Last appointment Superintendent of London Bethesda Home and Hospital, on October 1st, 1968.

Clarence Wiseman

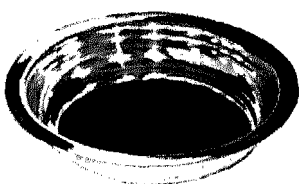
Territorial Commander

WANTED

A typist, full time, is urgently required for a position at our Territorial Headquarters, 20 Albert Street, Toronto. Will applicants please contact the Staff Secretary by telephone or letter, stating qualifications and age.

FOR SALE

Man's summer uniform, size 40, leg inseam 29½. Also Salvation Army cap, size 7½. Contact Mr. Tout, 473 Timothy St., Apt. 206, Newmarket, Ont. (Telephone 895-5693).



Suggested presentation gifts

Perhaps you have noticed the corps collection plates, or the holiness table cover or pulpit cloth needs replacing in your corps. You may have been wondering how you could perpetuate some dear one's memory. This would be a very practical way of doing so.

COLLECTION PLATES

Metal—Gold in colour 2½" deep and 12" in diameter	\$ 9.75
Aluminum	9.75
Wooden—Oak hexagon	13.25
Oak round	13.25

HOLINESS TABLE COVERS

Maroon velvet with embroidered lettering "HOLINESS UNTO THE LORD"—size 72x43	45.00
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PULPIT CLOTH

Velvet with beautifully embroidered Salvation Army crest, gold fringe, 16½x27"	36.00
Velvet with beautifully embroidered Salvation Army crest, gold fringe, red and cord for hanging on the rostrum, 16½x24½"	30.00

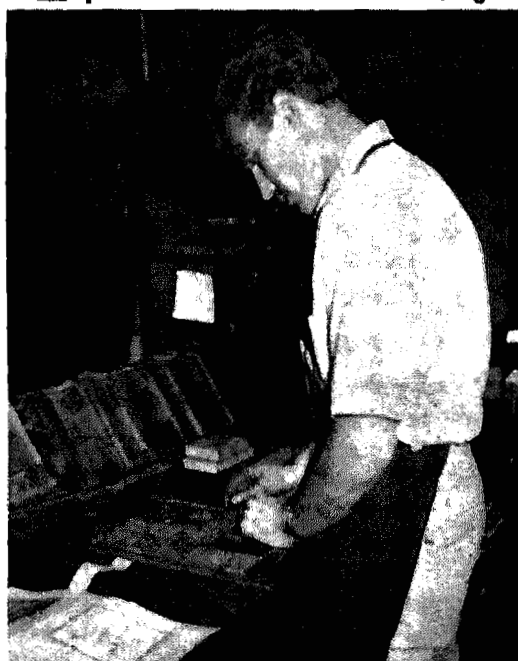
PRICES SUBJECT TO CHANGE AT ANY TIME

The Trade Department, 259 Victoria St., Toronto 2, Ontario.

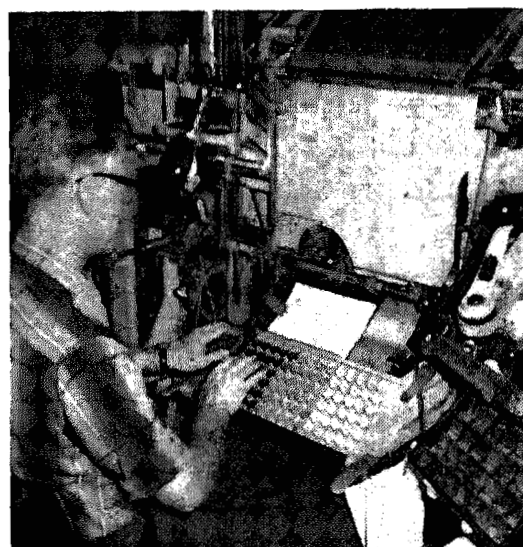
How you get your copy of "The War Cry"



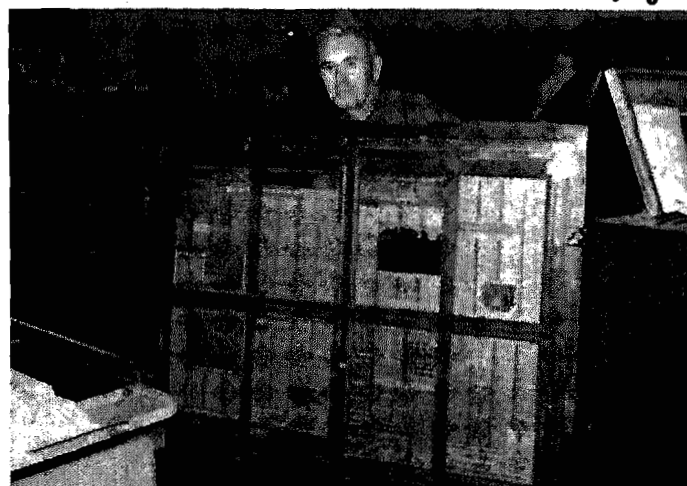
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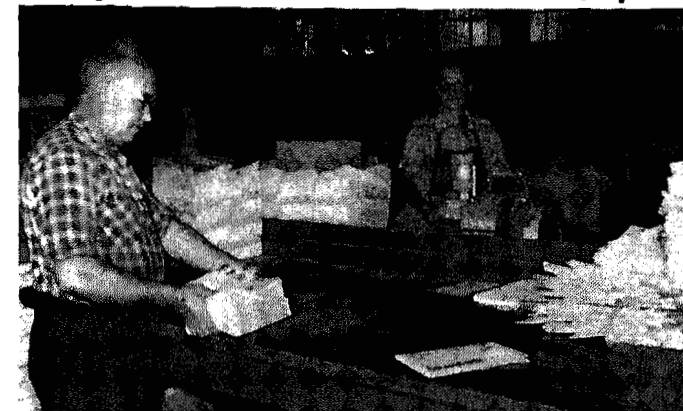
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A "War Cry" report or story is mailed to the Editorial Offices and (1) is edited and read by the Editor-in-Chief (Lieut.-Colonel Eric Coward) or other staff members. This material is then taken to the printing plant where it is (2) set into type by Gil Hunter on the Intertype machine. In the composing room (3) compositor Kjell Styerud "makes up the page" and (4) locks the first eight pages of "The War Cry" into a form ready for the press. Press operator Everett Ratcliff (5) wheels the form into the pressroom and places it on the press. In the background compositor Art Dean works on "The Crest" publication. The huge flatbed press (6) is one of two such machines used to print 78,000 copies of "The War Cry" weekly. From the press "The War Cry", still flat with eight pages printed on each side, is folded, trimmed, counted and shipped. Roy Hann and Harold Porteous (7) package copies of "The War Cry" for distribution across the Territory.